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Khordeh Avesta

PRAYERS IN ROMAN SCRIPT

AND

TRANSLATION IN ENGLISH

by

Tehmurasp Rustamji Sethna

1984

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KHORDEH AVESTA

ZOROASTRIAN PRAYER BOOK

WITH

PRAYERS IN ROMAN SCRIPT

AND

TRANSLATION IN ENGLISH

by

TEHMURASP RUSTAMJI SETHNA

FOURTH EDITION
REVISED

1984[1]

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CONTENTS

	PAGE
Preface to 3rd Edition	IX
Preface to 2nd Edition	X
Preface to 1st Edition	XI
Introduction	
What is Religion?	XIII
Why should we study Religion?	XV
Why should we pray in Avesta and Pāzand languages, which are no more in use?	XVI
Position of priests in the Community	XVII
How to use the prayer book	XVIII
When and what to pray	XIX
The method of tying Kusti and the meaning of it	XIX
Opinions of non-Zoroastrians on Zoroastrian religion	XX
The position of women in the Zoroastrian religion	XXIII
Why of late is there increase in the number of divorces?	XXIV
Is there need for a change in the mode of disposal of our dead?	XXV
Should Zoroastrians smoke?	XXVII
Significance of Gahambars, Jashans, Hamkara, Unrojas, and Farvardegan or Muktad days ...	XXVIII
Key to pronunciation	XXXI

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	Prayer
Ashem Vohu	2
Yathā Ahu Vairyo	2
Kem Nā Mazda	2
Ahuramazda Khodāe	4
Jasa me Avanghe Mazda	4
Nirang-i-Gaomez	6
The Five Gehs	6
Sarosh Bāj	8
Hoshbām	12
Hāvan Geh	16
Rapithwan Geh	20
Uziran Geh	24
Aiwisruthrem Geh	28
Ushahen Geh	36
Khorshed Niyāesh	40
Meher Niyāesh	52
Vispa Humata	60
Doa Nām Setāyeshne	62
Namaskār Chār Disāno (Four Directions)	64
Mah Bakhtār Niyāesh	66
Ardvi Sur Niyāesh	72
Ātash Niyāesh	84
Hormazd Yasht	94

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	Prayer
Nirang-i-Hormazd Yasht	110
Ardibehesht Yasht	112
Nirang-i-Ardibehesht Yasht	124
Sarosh Yasht Hādokht	124
Nirang-i-Sarosh Yasht Hādokht	140
Sarosh Yasht Vadi	142
Nirang-i-Srosh Yasht Vadi	166
Namaskār Cherāg No	166
Din-no-Kalmo Pāzand	168
Din-no-Kalmo Avestā	168
Tan-Darosti Pāzand	172
Doā Tan-Darosti Avestā	174
Patet Pashemāni	176
Prayer for Remembering the Dead	190
Names of Thirty Days	202
Names of Twelve Months	203
Names of Five Gāthās	203
Names of Six Gahambārs	204
Days of Jashans	204
The Seven Hamkārs	206
Recital of Yathā and Ashem	207
One Hundred and one names of Ahuramazda ..	208

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DEDICATED

TO MY

WIFE PERIN

WHO LEFT THIS WORLD

ON 3RD MAY 1968

TO LIVE IN ETERNAL BLISS

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PREFACE TO THE THIRD EDITION

The translations as given in the Second Edition have been revised after gaining more experience in translating Yashts, Vendidad, Yasna and Visparad. The translation of Atash Niyaesh as done by Dr. Pervez Ichhaporia and printed in part II of my translations of Yashts *vide* pages 449 to 451 is now given in this book.

The word Mah Bokhtar has been corrected to Mah Bakhtar as suggested by Mr. Khurshedji Erachji Pavri in Jarthosty Sahitya Abhyas, Part II (1927).

One scholar was not in favour of splitting the word Aredvi in the phrase Aredvi sur Anahita and translating the phrase as 'Perfect two-fold tool of Cardiac Plexus'. He was reconciled when his reference was invited to lines 12 and 13 of para 4 on page 244 of Zand Akasih, Iranian or Greater Bundahishn by Mr. Behramgore Tehmuras Anklesaria (1956 Bombay), which could be translated as 'Heart which circulates water (blood) is the perfect two-fold tool of Cardiac Plexus'. Another scholar said that the word is Anahita and not Anahata which means Cardiac Plexus. When his reference was invited to the inscription of Artexerxes which reads Anahata and Anahita seems to be a corruption he too agreed.

The translations as now given are in an attempt to bring out the spirit of the religion as accurately as possible, however, suggestions from scholars for further improvement will be highly appreciated.

October 1979 T. R. SETHNA

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PREFACE TO THE SECOND EDITION

The translations as given in the first edition were based on the Gujarati translations by the late Ervad Kavasji Edulji Kanga in his 'KHORDEH-AVESTA = Ba = MAINI. The present translations have been done with the help of AVESTA-GUJARATI-ENGLISH Dictionary by he same learned scholar giving meaning word by word. There are some differences in the old and new translations but as the present book is mostly to be used by youngsters for prayers, detailed explanation for the differences is not given. The number given on words of translation refer to the number of word in the Avesta prayer in the paragraph concerned.

It is proposed to publish translations of the remaining yashts and as that book is likely to be read by elders and scholars, the methods adopted for translations and the differences between old and new meanings will be discussed there.

The 'Explanatory notes on some prayers' given in the first edition of this book have been omitted from the present edition. More detailed notes on the prayers will be given in the proposed publication referred to in para above.

Thanks are due to Ervad Godrej D. Sidhwa for lending me his copy of the Avesta-Gujarati-English Dictionary and other books of reference and to Dr. Pervez R. Ichnaporia for the great help given by him in translating Hormazd Yasht. Due to pressure of work he was not able to devote more time in helping me in translating other prayers.

4th August 1975. T. R. SETHNA

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PREFACE TO THE FIRST EDITION

Most of our prayer books are written in Gujarati script with the result that those who have taken education in English schools do not know the script. Nowadays even in Parsi schools Gujarati is taught in infant classes only. if the students keep on reading the script they remember it, but many who do not keep in touch with it forget it. This prayer book is therefore written in Roman script for the benefit of Parsis living in Pakistan.

In compiling this book I have taken help from the following books:—

1. Prayer Book in Roman script published by Messrs Karani and Sons.
2. Khordeh Avesta-ba-Maini by Ervad Kavasji Edulji Kanga.
3. Translation of Niyaeshes by Dr. Dhalla.
4. Nirang-e-Din by "Athravan".
5. Mazda-Yasna by D.S. Framroze.

The money realised from the sale of this book will be utilized by the Zarathosti Banu Mandal for helping poor Parsis in learning art and trade to increase their earning power.

The Roman script of Messrs Karani & Son's book has been altered where necessary to conform to the pronunciation given in Khordeh Avesta by Ervad Kavasji Kanga. In translating the prayers, I have used mostly the meaning as given in Khordeh-Avesta-ba Maini and at places I have tried to give meanings to some words which have been used as proper nouns, but the translation is made as far as possible sentence by sentence and without interpolating additional words from outside. In the explanatory notes, I have taken help from Nirang-e-din.

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The help from these books is gratefully acknowledged.

Scholars may differ on the accurate meanings of various words. The attempt made here is to present the spirit of the prayers to young people and the translations should not be considered literal.

August 1968

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INTRODUCTION

What is religion.

The word religion comes from re—back, ligo—I join, *i.e.*, I join back (to my God).

Religion teaches us our duty to:—

1. God.
2. The creation of God around us.
3. Ourselves.

As the writer of Bundahishn, a book written about 1,000 years ago, figuratively puts it, our souls were living with God. God asked whether we would like to stay with him or go out in the world, fight evil and return mature. Our souls preferred to come to the world, to fight evil, gain experience, overcome weaknesses and then return to God to "join back" re-ligo. Therefore, our duty to God is to fight the evil mentality (Anghre Mainyush) with the good mentality (Spenta Mainyush) and all Gatha teachings tell us that. The greatest of demons (evil things) we have to abhor are demons of anger, jealousy, slander, deceit and laziness. Anger has been put top most because most of the evil things are done, when one is angry. When it is said that we should fight evil things the idea is that we should fight (replace) our evil emotions by good emotions. Fighting does not mean pushing back an opponent but getting to ourselves such powers that we can go forward in spite of the opposing force. The demons are not personified fiends, they are bad emotions which we have to guard against.

God does not want to be flattered by our prayers telling Him how powerful and great He is. According to "Sarosh Yasht Hadokht", prayer is best for the people of the world because a prayer done whole-heartedly creates in the mind of men a sort of strength which

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protects them from all bad thoughts and enables them to overcome all difficulties.

In most of our prayers we ask help from God in overcoming our weaknesses and repent for our wrong actions and promise to have good thoughts, good words and good deeds. In short all our prayers direct us to the road of self-improvement and mastery of ours over ourselves. It is said that one who has conquered himself has conquered the world.

With regard to our duty to the creation of God around us, particularly towards human-beings, we have to look to the teachings of the last two lines of Yatha Ahu Vairyo which say; "The benefit of good mind (Behman) comes to those who work in the name of God, *i.e.*, selflessly and that man develops Khshthrem (moral courage) who helps the needy." In a few words our prophet has given us the key to righteous behaviour towards our superiors, equals and inferiors and even towards animal and material world. We have to respect all around us, whether they be human beings, animals or materials. We have not to harm, ill-treat or destroy any of the above. This does not mean that if a robber is looting some person we should help him or a wild animal is killing a person or other domesticated animal or a person is wantonly destroying trees or spoiling land or any material craetion of God and reducing the useful value of it, we should sit quiet and allow an evil-doer to have his way. No, on the contrary, it is our duty to go to the help of the needy and protect the person, or animal or object from harm.

With regard to our duty to ourselves our prophet has taught us in Ashem Vohu prayer in a few words what we should do. "Purity is good, it is best, it is happiness. Happiness to him who is pure for the sake of purity." It is our duty to keep ourselves pure, both from outside and inside. By keeping pure physically we live a healthy life and by keeping pure on spiritual side, by having pure thoughts, speaking good words and doing righteous actions and opposing bad thoughts, bad words and bad deeds, we follow the path which pleases God, and our behaviour becomes what He wishes it to be. It is said that our body is a temple of God where He resides. The

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late Mr. Jamshed Mehta once said that the three grades of Fire Temples are in our body. He compared Atash Dadgah as fire of home, *i e.*, sexual fire, Atash Adran as fire of inner self, *i.e.*, fire of conscience, and Atash Behram as fire of victory, *i.e.*, fire of mind. These are the fires we have to keep pure and if God is residing within us it is all the more essential that we keep our body and mind in pure and healthy condition. When our fore-fathers met, the mode of salutation was wishing "Tandarosti" *i e.*, good health.

There is a considerable propaganda from non-Zoroastrians trying to show that we are fire-worshippers Our religion is based on Purity. Fire purifies everything that it comes in contact with. Fire is therefore an emblem of purity. In Atash Niyaesh we pray before fire asking for purity of body, mind and soul. Fire is the only element which cannot be made impure. As stated in Farvardin Yasht, Ahura Mazda's body is light and spirit truth. The presence of light from fire reminds us of the presence of God.

Why should we study religion?

Many a time we hear people saying: "What is the need of religion? We do nothing wrong." In Gatha Ha 31-2 Zarathushtra says: "Since the better path is not clearly seen by the soul for her choice, because of the evil attractions, I have come to you as the prophet ordained by Ahura Mazda to these two opposing parties (mentalities) so that we may one and all live in harmony with righteousness."

There are plenty of human weaknesses and a knowledge of religion guides us to overcome these weaknesses. According to our religious books knowledge is of two kinds: one innate and the other acquired. Unless we imbibe in us the acquired knowledge the innate knowledge lies dormant. With the acquired knowledge the mind becomes alert, the innate knowledge then helps in distinguishing good from bad and we bring our faculties to a high degree of perfection. Religion helps us in guiding our activities on the Right Path.

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Why should we pray in Avesta and Pazand languages, which are no more in use?

The systematic understanding of the languages of our religious books has only started within the last 100 years. The prayers contained in Khordeh Avesta were written many years after prophet Zarathushtra's death, by various priests. These prayers are so to say commentary on Zarathushtra's teachings contained in the Gathas. Gathas are written in straight-forward language which has been understood and appreciated by the Western scholars. The foreign scholars while translating literally the prayers contained in Khordeh Avesta thought that the priests were so bigoted that they went against the teaching of the prophet and started worshipping various gods like sun, fire, water, air, earth, etc., etc. The foreign scholars personified all abstract things as masculine or faminine on the basis of pronouns used in the language. In English all abstract things are described in neuter gender whereas in most of the oriental and even in the present Asian and some European languages abstract things are described either in masculine or faminine gender.

If one reads the late Prof. Zehener's "The Dawn and Twilight of Zoroastrianism" one could see how the learned Professor is committing the mistake in denouncing the priest of later dates that they had fallen into worshipping gods against the advice of their prophet, when he himself brings into prominence on page 260 the key, given in Bundahishn to understand the prayers. Extract of the paragraph is given below:—

"According to Bundahishn a man's skin corresponds to the sky, his flesh to the earth, his bones to the mountains, his veins to the rivers, his blood to water, his stomach to the sea, his hair to the plants, the substance of the body to metals, his inborn reason to the human race itself because it alone gives rationality to the Universe, and his acquired reason to cattle".

In short the physical features of the earth are used to describe parts of the human body. A boy of 15 years is used to represent divine wisdom and cattle is used to represent acquired wisdom.

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The author of Nirang-e-din has tried to explain the allegorical sayings in the light of the above key and other parallel sayings from Vedas, but more research is yet needed to clearly explain the allegorical portions of the prayer books and till such time as authentic translations and explanations of allegorical statements are given, it is well for us to stick to the original language.

The Romans, the Armenians and others had borrowed several ceremonies and teachings from Zoroastrianism and had deified them. This also led the Western scholars to think that the Zoroastrian priests of later date had also deified the sun, moon, etc., etc., as gods. In this connection, I feel the Zoroastrian priests of the past as well as of the present day are blameworthy. They have rest content with committing to memory the prayers, but have neither tried to understand nor explain to Zoroastrians and non-Zoroastrians the spirit of the religion. If the priests of the days of the Parthian and Sassanian Kings would have been of missionary type, Romans, and through them the whole of Europe, would have embraced Zoroastrianism.

If there are some cases of priests during the past 100 years trying to explain the spirit of the religion they have either repeated what the Western scholars have taught them or they have written in Gujarati language so that only a few Parsis who read the language could benefit from it. What is needed is proper dissemination of knowledge amongst all Zoroastrians as well as non-Zoroastrians of what are the teachings of our prophet and his successors and in this they will be following the advice given in Yasna Ha XXXV—6, that every man or woman who knows anything good, *must* teach it to others.

Position of priests in the community:

The Western scholars have blamed our priests that they have no imagination and have not created stories. They however forget that to tell a lie is considered a heinous sin in Zoroastrianism and our priests have very wisely refrained from making any additions or alterations to religious scriptures and we are grateful to them.

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It is unfortunate that only during the last two generations the positions of priest is not kept on a high standard. Chances for learning and securing lucrative jobs have increased, the priestly profession being the least lucrative, parents encouraged their intelligent children to take higher education and better jobs whereas the least intelligent were trained for priestcraft. The fault does not lie with the parents of the priests but with the community. As long as priests have to earn their livelihood by priestcraft, we will not get well educated, intelligent and sincerely working priests. If we want really good priests we should contribute towards the salary of priests such that they could get as much salary as they would have had they joined a Government or private concern and not taken up priesthood. Most of the priestly class children should be encouraged to take up teaching profession so that they may work as school teachers or college professors and as side line do research on religion.

How to use the prayer book:

Young people unaccustomed to pronounce Avesta and Pazand words will find difficulty in saying the prayers. It is suggested that they read one sentence over and over again till it becomes familiar to them. They should then take up next sentence and read that several times and so on. If they persist, in a month's time they will become experts and will be able to say their prayers as easily as any veteran in the art. It is not necessary to say all the prayers or a major part of them at one time. To start with small prayers be read for a few minutes and thereafter the translation of the prayer studied. A little prayer done earnestly with understanding is more effective in bringing peace to the mind than saying long prayers with badly pronounced words and without understanding the meaning. In "The Dayspring of Youth" the writer suggests:—

"When you pray, shut out all lower thoughts. Approach God as you would the entrance to a holy place. Ask to be given wisdom according to law. Be strong in purpose and firm in demand. A fervent prayer crystallizes the mind so that other forms of thought cannot enter."

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Many people complain that they are unable to concentrate their attention while praying. One way is to pray in a low tone and hear what is prayed. This helps in concentrating the attention.

When and what to pray:

Young children should know their Kusti prayers by heart and understand the meaning of what they are praying when they tie the Kusti. Kusti is to be untied and tied first on getting up from the bed and then every time on coming out from privy after call of nature.

In the night time before going to bed young children should untie and tie the Kusti, and pray Divano Namskar, Sarosh Baj, Tandorosti and Din no Kalmo.

The elders after saying Kusti prayers should recite Sarosh Baj and in day time recite Khorshed and Meher Niyaesh, Atash Niyeash and any yasht they like. In the night time they may recite Sarosh Baj, Mah Bakhtar and Atash Niyaesh and any yasht they like. They will find Hoshbam prayer very invigorating if they get up before sunrise and pray it.

In the Atash Kadeh, Atash Niyaesh should be prayed before the Altar.

Those of the elders who find it difficult to read Niyaeshes and yashts may read the translations to start with, but gradually learn to recite the prayers in their original language. When they have learnt to recite the prayers in the original language they will themselves find a sort of satisfaction in prayers which they were not able to get before.

The method of tying Kusti and the meaning of it:

While reciting Kem-nā-Mazda the Kusti should be untied. It should then be held with the centre of the Kusti around the thumb of left hand and Hormazd Khodai prayer should be recited. When the word Ahreman comes the Kusti should be shaken as if driving away the evil thoughts. When the words manasni and gavasni (good thoughts and good words) are spoken a sort of balance should be made from the Kusti to show that we will endeavour to be just,

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using good thoughts and good words. While praying Khshnothra Ahura Mazdao, (let the glory of Ahura Mazda be high), the Kusti should be lifted with both hands (yet in the shape of balance) in reverence to Ahura Mazda, and while saying "taroi dite anghre mainyush" (let the evil mind be destroyed) it should be shaken as if to drive away the evil. When saying Staomi Ashem (I revere righteousness), the Kusti should be held high in reverence and then brought on the waste for tying. While uttering the word Shyothanam in Yatha Ahu Vairyo prayer the first knot is tied. The meaning of the sentence prayed is "the benefit of good mind goes to that person who does his work in the name of God, *i.e.*, selflessly". The second front knot is also tied while uttering the same word in the second Yatha Ahu Vairyo prayer with the same significant meaning. The third knot at the back is tied while praying the word Ashem Vohu Vahistem asti (purity is good, it is best). The fourth and final knot is tied while praying the words Mazdayasno Ahmi Mazdayasno Zarathushtrish (I am a Mazda worshipper, a Mazda worshipping Zarathushti).

Opinions of non-Zoroastrians on Zoroastrian religion:

In 1930, while lecturing in England at Manchester College, Oxford on Religion and Man, the Late Sir Rabindranath Tagore, while speaking about prophets spoke about Zarathustra as the only Prophet and for him there was no other prophet. His lectures are printed in book titled "The Religion of Man".

This is supported by the saying of Rev. Lawrence Mills in "An Exposition of the Lore of Avesta", where he states that "Avesta is alive today, not only in Israel but in all Judaism, Christianity and Islam", and further writes "Zarathushtra developed such an idea of God and his attributes as had never before been equalled and has never yet been surpassed".

In the Gathas Zarathushtra talks of Spenta Mainyush (Holy mentality) and Anghra Mainyush (Evil Mentality). These two have been deified and distorted by some people to show that in the religion there are two opposing SPIRITS and that Zoroastrianism is a

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dualistic religion and not a religion believing in one God. Dr. E. W. West in the Introduction to Vol. V of the Sacred Books of the East writes about it as under:—

"The Parsi religion has long been represented by its opponents as a dualism. But neither party, (*i.e.*, Muhammadans, Christians or even Parsis) seems to have fairly considered how any religion which admits the personality of an evil spirit, in order to account for the existence of evil, can fail to become a dualism to a certain extent. If, therefore, the term is to be used in controversy, it behoves those who use it to define the limits of objectionable dualism with great precision, so as not to include most of the religions of the world, their own among the number.

"If it be necessary for a dualism that the evil spirit be omnipresent, omniscient, almighty or eternal, then in the Parsi religion there is no dualism.

"So far, his (Angre Mainyush's) powers are considerably less than those generally assigned by Christians to devil, who is certainly represented as being a more intelligent and ubiquitous personage.

"The only important differences are that Zoroastrianism does not believe in an eternity of evil as Christianity does, and that Christianity has been content to leave all its other ideas about the devil in a very hazy and uncertain form, while Zoroastrianism has not shrunk from carrying similar ideas to their logical conclusion. If, therefore, a belief in Ahriman, as the author of evil, makes the Parsi religion a dualism, it is difficult to understand why a belief in the devil, as the author of evil, does not make Christianity also a dualism. At any rate, it is evident from the Bundahishn that a Christian is treading on hazardous ground, when he objects to Zoroastrianism on the score of its dualism."

The Late Prof. R. C. Zahner, writes in "The Dawn and Twilight of Zoroastrianism":—

"It is the duty of every Zoroastrian both to preserve and increase his own bodily and mental health and to look after that of others as well so as to promote the growth of all God's material creatures.

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Man is expected not only to do his own job dutifully and efficiently. but also to enjoy himself to the utmost limit, and by enjoying himself to radiate joy over his fellow-creatures. Bodily pleasure is not regarded as being in any way incompatible with the soul's salvation. After all, the body is your weapon with which you fight the enemy, and it would be stupid not to keep it bright and keen: it is your horse which carries you into battle, and nobody in his senses ever went to war on a half-starved horse."

"Yet though it is true that Ahriman's stupidity will be his ruin, he has the power to warp men's minds and make them stupid in their turn. Stupidity or wrong-mindedness in man consists in not recognizing the true nature of God by attributing evil to him and creativity to the Devil. This is characteristic of all religions with the sole exception of Zoroastrianism. Jews, Christians, Muhammadans and even Hindus regard God as being the source of both good and evil, and this is "varan"—concupiscence and unreason."

"Ohrmazd gives him spiritual senses and he rejoices at what he sees. Ohrmazd, however, is never thought of as having a human form, as the God of the Old Testament, and the Allah of the Koran so frequently are; rather he is a pure light. Thus in the Book of Artaye Viraf, which describes the journeying of that holy man throughout the different hells and his final emergence into the presence of the All Highest, we read that though Ohrmazd spoke to him and though he heard his voice he saw no physical form. 'When Ohrmazd spoke in this manner, I was astonished; for I saw a light, but nobody did I see. A voice I heard and I knew that this was Ohramazd' Arda Viraf Nama."

Mrs. Annie Beasant in 1906 had given 4 lectures on various religions. While concluding the lecture on Zoroastrianism she gave the following advice to the Parsis:

"O my Parsi brothers! Your Prophet is not dead. He has not perished. He is watching over the religion that he founded: ever seeking to raise it from its present degradation, to give it back its lost knowledge, its lost powers. What nobler work for the Zoroastrian of today than to permeate his brethren with the ancient

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fire, to relight its blaze on the spiritual altar of their hearts? What nobler work than to study his own Scriptures, and to go forth and teach the ancient learning with the authority and power that can only be wielded, by a man of the same faith with those he addresses. The fire is not dead; it is only smouldering on its ancient altars; white-hot are the ashes, ready to reburst into flames. And I dream of a day when the breath of the great Prophet Zarathushtra shall sweep again through His temples, fanning the ashes on the altars of those ancient fanes, and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon light for the souls of men, one of the greatest religions of the world."

The beauty of our religion can only be grasped by studying it and it is with a veiw to enable our young people to understand their religion that this book and the previous one the "Teachings of Zarathushtra" have been written.

The position of women in the Zoroastrian Religion:

In all our prayers there is always a combined reference to men and women and never man is singularly referred to. Women have always been considered from ancient times equal to men.

In his book "Woman, Her Charm and Power" Mr. Robert Downes writes about Zoroastrian women as under:—

"Evidence is not wanting that the Zoroastrian people, who lived in the eastern territories of India more than three thousand years ago, thought noble of their women. In primitive Iranian society the wife held a position not inferior to her husband, while the mother and the daughter were revered and cherished. There is no reference in the Avesta, the sacred book of the disciples of Zoroaster, to any disappointment at the birth of a daughter. On the contrary, she seems to have been regarded with special tenderness and in harmony with the lofty Monotheism of the Parsees, she was taught the value and necessity of pure thoughts, pure words and pure deeds."

"The ancient Iranian marriage tie was not the result of capture or purchase, but of selection on the part of the lovers themselves.

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Marriage was regarded as honourable by all, and after marriage, while the husband was regarded as the master of the house, the wife was recognised as its mistress. The wife also attended the common religious services with her husband, and was associated with him as a fosterer of the holy law, and united with him in special prayer to God, and other acts of worship."

Why of late is there increase in the number of Divorces?

Half a century ago most of the marriages amongst us were arranged by parents. The persons marrying took it for granted that they had to live together till death would separate them and both the husband and the wife had a tolerant attitude towards each other. Very rarely there were quarrels and misgivings and in most of the cases the elders succeeded in bringing about a reunion. The couple felt that separation meant not only disgrace to themselves but to their families as well.

Nowadays the couples select their own mates, of their free will and yet we find divorces taking place now and then. One of the reasons is wrong application of Freudian Psychology where it is said that you should not curb your emotions, but the so called educated people do not take trouble to see that nowhere Freud has said that one should not sublimate ones bad emotions by good emotions. Zarathushtra's teachings in the Gathas are to replace all evil emotions by good emotions, and to work selflessly for the good of the people around us. When people give free vent to bad emotions they see everything bad around them and feel that to get relief the only course left is to separate.

If we try to analyze any quarrel let it be between family members or between politicians of one country or foreign countries we will find that the root cause is selfishness and disrespect for the feelings of the other. Each opponent wants and believes that he or she is superior to the other and wants to run the other down.

Youngsters read novels and expect their partners to be like the ideal heroes and heroines described therein. They forget that they

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themselves are not perfect. A tolerant attitude towards the partner from either side will avoid any chance of misunderstanding.

Now let us see what the teachings of our religion are on this subject. The second sentence of Yathā Ahu Vairyo prayer teaches us to be selfless and our duty to people around us is to look at them with respect. In Vahishtoish Gāthā Ha 53-5 Zarathushtra gives the following advice:

"I speak these words to maidens and young men uniting in marriage and appeal to you to bear in mind, understand in your inner selves, constantly practise the love of good thoughts. *Let each of you strive to surpass the other in righteousness,* which shall indeed bring to each the rich reward."

The above is a clear cut advice in simple words. Because we have forgotten the advice, we have brought upon overselves misery and trouble. If all the married couples sincerely follow the advice given by Zarathushtra they will find heaven in their houses. There may be differences of opinions and instead of allowing them to smoulder and then flare up in a big quarrel it would be worth while to find an amicable solution by a show of goodwill towards each other.

Is there need for a Change in the Mode of Disposal of our dead?

According to our religion soon after the soul leaves the body, the body starts decaying and except for a few people who have to carry the dead body no person is allowed to touch the body lest he be infected. The people who carry the dead body have to get a purifying bath after the dead has been laid to final rest. No part of the body of dead person is allowed to be kept as a memento.

The disposal is also to be such that the four elements (as they were then called) of Earth, Air, Water and Fire should not be polluted so that they may affect the health of the living.

There is a considerable propaganda from non-Zoroastrians who bury their dead that our system of disposal of the dead is primitive and disgusting. To see which system is good let an experiment be done. Let us take two dead bodies of one species of animal. Let

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one body be kept on top of a hill where there be no interference from any human being and let the other body be buried in the usual way near a grave yard. After 24 hours let them see what is left of the animal that was exposed and what has happened to the body of the one which was buried. It will be found that of the body that was exposed on the hill there is nothing left except bones whereas the one that was buried has putrified. Let the grave be opened week after week and then month after month and it will be found that the body is putrifying and emiting bad smell, and the body is being slowly eaten up by numerous small worms. It usually takes from six to twelve months for a body to be fully consumed. Every now and then there are reports in papers about some dead body being exhumed from the grave on suspicion of the deceased not dying due to natural death. A visit to the mortuary will convince any one who is in search of truth to see what happens within a short period of a week or a fortnight to a body that is buried.

Once while passing along a canal a dead body of a donkey was noticed and less than a dozen vultures had collected there. The time was about 7 a.m. While returning at about 1 p.m. *i.e.*, after six hours it was seen that except for a clean skeleton there was no trace of flesh, skin or even blood, nor was there any bad smell.

There is a certain gentleman in Bombay, who is advocating burning the dead bodies in a crematorium. It is true that in the days of Zarathushtra or even thousands of years after his death. electricity was not known. Let this gentleman instead of making an emotional propaganda prove scientifically that by burning the dead in a crematorium, neither fire nor air are polluted and tell us how he proposes to dispose off the ashes and bones. It is a common thing to see ashes and bones of Hindu priests being buried in a Samadhi and being worshipped. In East Pakistan one can see several spires constructed over the ashes of priests or rich Hindus. In Europe and America it is a fashion in the families who cremate their dead to fill up the ashes in jars and to show to visiting friends that such and such a jar contains the ashes of such and such a relation of theirs. At present we revere the name of the dead in memory only. Let us be careful that we do not become ash worshippers.

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There is no ban in the religion to change the mode of disposal of the dead, but it should be in agreement with the principles laid down by the elders.

Should Zoroastrians Smoke?

Tobacco was not known in the days of Zarathushtra. Leaving aside the theory that fire is polluted by blowing breath on it, let us see how the smoker smokes. Before a cigarette or cigar is used up, the smoker takes it out and puts it back in the mouth several times. At times he puts it on the edge of table or in an ash tray. Sometimes the cigarette falls to the floor which he picks up and puts it back in his mouth. Now all this is unhygienic. The sputum from the mouth sticking on the cigarette or cigar pollutes the table and the ash tray. The germs picked up by the cigarette or cigar from the table, ash tray and floor find their way in the mouth of the smoker. Many a time it is said that smoking helps a smoker in relieving tension and thereby helping him in clear thinking. We know that educationists all over the world are against teenagers smoking as it dulls their mind so the help it can give in clear thinking is not correct. As regards relieving of tension, we know that Aspirin also relieves tension, but what happens to persons addicted to Aspirin? Their nerves are benumbed and in the end they become nervous wrecks. In England cigarettes are heavily taxed to discourage smoking. In U.S.A. there is propaganda against smoking as it damages the heart. Sometimes smokers argue that they have tried their utmost but are not able to leave off smoking. The fact is they have not been sincere in their attempt. Two cases one of a non-Zoroastrian and the other of a Zoroastrian are known to the writer. Both of them were chain smokers. They were requested by friends as well as doctors to reduce smoking, but as long as they were in reasonably good health they pleaded their inability even to reduce smoking. Both these gentlemen left off smoking immediately after they suffered from heart attack. Thereafter they lived in constant fear of death, spent considerable amount of money on medicines, doctor's fees and hospital charges before saying goodbye to their relations, friends and the world they lived in.

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Our prophet has never banned anything nor has he ordered us to follow a rigid set of rules. In Ha 30-2 he says: "Hear the best truth with your ears and decide by your mind. Let everybody judge for his own self and find out what he ought to do. Before the great trial, let all wake up to this my counsel."

It is therefore essential that we leave the matter to the smokers to decide. Let them consider what harm smoking does and follow the dictates of their heart without giving way to their emotions.

Significance of Ghahambars, Jashans, Hamkara, Unrojas, and Farvardegan or Muktad Days:

There are six Ghahambars of five days each in a year.

The first Ghahambar is in the month of Ardibahest from roj Khorshed to Dae-p-meher and corresponds to dates 30th April to 4th May. In this period or round about crops like barley and wheat are harvested.

The second Ghahambar falls in the month of Tir from roj Khorshed to Dae-p-meher corresponding to dates 29th June to 3rd July. This is the time when summer crops like rice and millets are sown.

The third Ghahambar is in the month of Sharevar from roj Astad to Aneran which corresponds to dates 12th to 16th September. During this period the crops sown in the second Ghahambar period are harvested. Only early maturing rice is harvested in this period. There is reference in old literature that grass for use as fodder for cattle was harvested in this period and stored for use in winter.

The fourth Ghahambar falls in the month of Meher from roj Astad to Aneran corresponding to dates 12th to 16th October. At this time preparations for sowing the winter crops are made.

The fifth Ghahambar is in winter corresponding to dates 31st December to 4th January, when the cultivators are free from their agricultural operations and it is time for rest and recreation. The same old system is still in practice in Pakistan in the shape of horse and cattle shows where cultivators collect for enjoyment of games.

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The sixth Ghahambar is in the end of the year 16th to 20th March when the rigour of winter has passed and spring is approaching. The cultivators are yet free from their agricultural operations. The season is good, flowers are coming up and the period is set aside for remembering the dead before starting the new year.

During these Ghahambars people had to "join hands together to get the benefit of mutual aid". (Hamajor, ham bereh, ham yarid.) If an able-bodied person did not co-operate the priests had the authority to denounce such a person in the presence of all other people.

(Those interested to know more in detail are requested to read "A note on the Parsi Calender", given as an appendix to the book "The Teachings of Zarathushtra").

Jashans mean festivals. The day on which the name of the day and month were the same was observed as a festival day. The greatest festival days were connected with Vernal and Autumnal equinoxes and summer and winter solstices, *i.e.*, when the day and night were equal in spring and autumn, and when the day was longest in summer and shortest in winter. The Vernal equinox is connected with Naoroz, and the Autumnal equinox with Jashane Mehergan (month Meher roj Meher). The summer solstice is connected with Jashane Tirgan (month Tir roj Tir) and winter solstice with Jashane Dae mah (month Dae roj Khorshed). This day was taken as rebirth of Khorshed (sun) *i.e.*, the day starts becoming longer. This day also coincides with the death anniversary of prophet Zarathushtra.

Rapithvan festival is in month Farvardin and roj Ardibahesht, the birth date of prophet is in month Farvardin and roj Khordad. The roj Farvardin of months Farvardin and Adar are considered days of Farvardegan *i.e.*, dates for remembering the dead. If a person died in a far off place and the date of his actual death is unknown then the roj Farvardin of month Adar is generally taken as the date for performing his religious rites.

Hamkara—The word hamkara means co-workers. With the name of Ahura Mazda and the Ameshaspands are gathered the names of

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other dates (roj) which in meaning are very nearly allied to the meaning of God and the Ameshaspands. The days considered Hamkaras with Behman are to be observed as meatless days (unroja) in honour of Behman who is supposed to protect the animal world. The days considered Hamkars with Ardibahesht are observed as days for attending Atash Kadehs. The names of Hamkara are given on page 206 of this book.

Muktad—Muktad is a corrupt word for Farvardegan days. At present it starts from roj Astad of the last month Aspandarmad and in some cases it ends before Naoroz, *i.e.*, 5 days of last month and 5 Gatha days, ten days in all and in some cases it is ended in the early morning of roj Amardad month Farvardin, *i.e.*, 16 days.

During these Farvardegan or Muktad days the farohars of our departed relations and friends are to be remembered. If one reads the translation of "Prayer for remembering the dead", he will find that he reveres the righteous farohars of all the departed ones all over the world, of every race and every creed. According to our belief as stated in Bundahishn the farohars of all people are farohars that were all living with God. It is in this world that we have raised barriers and live in separate compartments. After death we will all be one again.

Giving respect to the departed righteous farohars reminds us that one day we have also to leave this world and we must have good thoughts, speak good words and do good deeds so that we may be happy in life hereafter. In short remembering the dead helps us in building up our character.

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KEY TO PRONUNCIATION

Key to Pronunciation	Represents sound in
a	earth
ā	arm
â	aunt
e	bed
ē	naked
i	ink
o	dog
u	put
g	good
j	jam
y	yes
z	zebra
ch	chair
dh	dharma
kh	khoda
ng	ping-pong
sh	show
th	thought

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Khordeh Avesta

TEXT

AND

TRANSLATION

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Pa nam-i Yazdān

ASHEM VOHŪ

Ashem vohū vahishtem astī:
Ushtā astī; ushtā ahmāi
Hyat ashāi vahishtāi ashem.

YATHĀ AHŪ VAIRYO

Yathā Ahū vairyo athā ratush, ashāt chīt hachā,
Vangheush dazdā mananghō shyaothnanām angheush
Mazdāi;
Khshathremchā Ahurāi ā yim dregubyō dadat vāstārem.

KEM NĀ MAZDĀ

Kem nā Mazdā! mavaite pāyūm dadāt,
Hyat mā dregvāo dīdareshatā aenanghe.
Anyem thwahmāt āthraschā mananghaschā
Yayāo shyaothnāish ashem thraoshtā, Ahurā!
Tâm moi dâstvâm daena yāi frāvaochā.

Ke verethrem-jā thwā poi senghā yōi henti
Chithrā mōi dām ahūmbish ratūm chizhdī.
At hoi vohū Sraoshō jantū mananghā
Mazdā ahmāi yahmāi vashī kahmāichīt.

Pāta-nō tbishyantat pairi, Mazdāoscha Ārmaitishcha Spentascha, nase daevī drukhsh, nase daevōchithre, nase daevofrakarshte, nase daevō fradāite, apa druksh nase, apa druksh dvāra apa druksh vinase, apākhedhre, apanasyehe, mā merenchainish gaethāo astavaitish ashahe. Nemaschā yā Ārmaitish izhāchā. Ashem Vohū (1).

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In the name of God

ASHEM VOHU

Purity[1] is good[2], it is[3] the best[4], it is[6] happiness[5], happiness[7] to him[8] (who is) pure[12] for the sake[9] of best[11] purity[10].

YATHA AHU VAIRYO

Just[1] as God[2] is to be admired[3] so[4] the prophet[5] on account of his[7-8] righteousness[6]; the benefit[10] of good[9] mind[11] is for those who work[12] in the world[13] in the name of God[14] i.e. selflessly; that[17] man[18] develops the moral courage[15] of Ahura[16] who helps[20-21] the poor fellow beings[19].

KEM NA MAZDA

Whom[1-2] O Mazda[3] have you appointed[6] protector[5] over me[4], when[7] the evil-minded[10] followers of falsehood[9] threaten[11] me[8] with violence[11]? Who other[12] than your[13] fire (energy)[14] of good thoughts[15] (will protect me) through the working[17] of which[16] your eternal law[18] is fulfilled[19]? O Ahura[20] declare clearly[25] to me[22] this[21] sacred doctrine[23] for my innerself[24].

Who[26] shall be the conqueror[27-28] protecting[30] (all those) that[32] live[33] by your[29] teaching[31]? Reveal[39] clearly[34] to me[35] the wise[36] soul healing[37] teacher[38] and[40] let Sraosha[43] (conscience) come[44] to him[41] and to any one[47] soever[50] whom[48] you love[49] with good[42] thoughts[45], O Mazda[46].

O Mazda with divine[7] wisdom[6], protect[1] us[2] all around[4] from enemies[3]. O evil[9] you perish[8], O evil of devil's origin[11] perish[10], O evil sown by devil[13] perish[12], O evil following devil's path[15] perish[14], O evil[17] you utterly[16] perish[18], O evil[20] you utterly[19] vanish[21], O evil[23] you utterly[22] and entirely vanish[24]. You utterly vanish[26] in the North[25] so that you may not[27] be able to destroy[28] the corporeal[30] creation[29] of righteousness[31].

Salutation[32] to holy devotion[34] and[33] to prosperity[35].

Ashem Vohu (1).

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AHURAMAZDA KHŌDĀĒ

Ahuramazda Khōdāe, Ahreman, awādashān dur awāzdāshtār: zad shekashteh bād! Ahreman, devān, darujān, jādūān, darvandān, kīkān, karafān, sāstārān gūnehgārān, āshmōgān, darvandān dushmanā frīān zad shekashteh bād; dūsh-pādshāhān awādashān bād: dushmanā stōh bād; dushmanā awādashān bād.

Ahuramazda Khodāe, az hamā gunāh patet pashemānum, az harvastīn dushmata duzūkhta, duzhvarshta, mem pa getī manīd, ōem gōft, ōem kard, ōem jast, ōem būn būd ested, az ân gunāh, manashnī, gavashnī, kunashnī, tanī ravānī, getī minōānī, okhe awāksh pashemān pa sē gavashnī pa patet hōm. Khshnaothra Ahurahe Mazdāō! tarōidite Anghrahe Mainyeush! haithyā varshtām hyat vasnā ferashōtemem. Staomi Ashem. Ashem Vohū (1). Yathā Ahū Vairyō (2). Ashem Vohū (1).

JASA ME AVANGHE MAZDA

Jasa me avanghe Mazda! (*Repeat thrice*)

Mazdayasno ahmi, Mazdayasno Zarathushtrish fravarāne āstutaschā fravaretaschā. Āstuye humatem mano, āstue hukhtem vacho āstuyē hvarshtem shyaothnem. Āstuyē daenām vanghuhīm Mazdayasnım, fraspāyaokhedhrām, nidhāsnaithīshem, khaetvadathām ashaonīm. Yā hāitināmchā bushyeintināmchā mazishtāchā vahısthtāchā, sraeshtāchā, yā Āhuirish Zarathushtrish. Ahurāi Mazdāi vispā vohu chinahmī. Aeshā astī daēnayāo Māzdayasnoish āstuitish. Ashem Vohū (1).

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AHURA MAZDA KHODAE

Ahura Mazda[1] is the Lord[2]. May the evil mind[3] be vanquished[4], removed far from us[5]. May it be[8] frustrated[7] and defeated[6]. The evil mentality[9], the wicked persons[10], the false ones[11], the deceivers[12], those who have left the right path[13], the wilfully blind[14], the wilfully deaf[15], the tyrants[16], the evil doers[17], the distorters of truth[18], the inimical persons[19] who have strayed from the path of God[20], the fair seducers[21] may all these be[24] frustrated[23] and defeated[22]. May the wicked rulers[25] be[27] removed far from us[26], may the evil minded[28-31] be[30-33] defeated[29] and removed far from us[32].

O Ahura Mazda, our Lord[34], from all my sins[35] I repent and turn back[36]. From[37] every[38] evil thought[39], evil word[40] and evil deed[41], which in this world[43] I may[42] have thought[44], I may have uttered[45], I may have committed[46], I may have been the cause[47] of or originated from me[48], from all such sins[49] against good thoughts[50], good words[51] and good deeds[52], pertaining to my body[53] and soul[54], pertaining to this world[55] and the spiritual world[56], I[57] repent[58] with the three words[59] and turn back[60]. Let the glory[61] of Ahura Mazda[62] be high[61], let contempt[63] be for evil mind[64], such is[66] the uppermost[68] wish of those[67] who adhere to righteousness[65]. I praise[69] righteousness[70]. Ashem Vohu (1).

JASA ME AVANGHE MAZDA

Come[1] to my[2] help[3] O Mazda[4]. (Repeat thrice) I am[6] a worshipper of Mazda[5]. I am a Mazda worshipping[7] follower of Zarathushtra[8]. I declare myself[9] to be a devoted follower[10] and an ardent supporter of this faith[11]. I dedicate myself[12] to the true conceived[13] thought[14]. I dedicate myself[15] to the true spoken[16] word[17]. I dedicate myself[18] to the true performed[19] act[20]. I solemnly dedicate[21] myself to the excellent[23] religion[22] of Mazda worship[24], which removes quarrels[25], which removes strife and discord,[26] which teaches self-sacrifice[27] and which leads to righteousness[28].

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NIRANG-E GAOMEZ

Shīkasteh shīkasteh Shetān, Ahreman gazasteh kār o kērdār; na rasad gazasteh kār o kērdār; sī-o-se Ameshāspand Dādār Ahuramazd pīrozgar pāk; ashaone Ashem Vohu (1).—(*Recite thrice.*)

THE FIVE GEHS

Note:—These five Gehs are not recited as a prayer independently but they are to be recited at proper places as indicated in other prayers like Niyāeshes, Yashts, etc.

Hāvan Geh

(*From sun rise to* 12-30 *noon S.T.*)

Hāvanē-ē ashaone ashahē rathwē yasnāicha vahmāicha khshnaothraicha, frasastayaēcha, sāvanghe-e vīsyāicha ashaone ashahe rathwe yasnāicha vahmāicha, khshnaothrāicha frasastayaecha.

Rapithwan Geh*

(*From* 12-30 *noon to* 3-30 *p.m. S.T.*)

Rapithwināi ashaone ashahē rathwē yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, frādat-fshavē zantumāicha ashaonē Ashhe rathwē, yasnāicha, vahmāicha, khshnaothrāicha frasastayaecha.

***Note:**—This Geh is not recited during the period from the day Hormazd, month Āvān to Vahishtoisht Gāthā day but Hāvan Geh should be recited in its place.

Uziran Geh

(*From* 3-30 *p.m. S.T. to sun-set.*)

Uzyēirināi ashaone ashahē rathwē yasnāicha vahmāicha khshnaothrāicha frasastayecha, frādat-vīrāi dakhyumāicha ashaone ashahē rathwē yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

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Of all the faiths that have been[29-30] or that shall be[31] this is the greatest[32], the best[33] and the loftiest[34], this[35] faith of Ahura[36] revealed by Zarathushtra[37]. I attribute[41] all[39] goodness[40] to Ahura Mazda[38]. Such[42] is[43] the solemn dedication[46] of the faith[44] of Mazda worship[45]. Ashem Vohu (1).

NIRANG-E-GAOMEZ

May evil[3] be annihilated[1-2]. The works[6] of evil mind[4] are shameful[5], may the shameful[9] works[8] not reach me[7]. The 33[10] eternal holy (laws)[11] and creator Ahura Mazda[12] are victorious[13], pure[14] and righteous[15]. Ashem Vohu (1).

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Aiwisruthrem Geh

(From sun-set to midnight.)

Aiwisruthremāi aibigayāi ashaone ashahē rathwē yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, frādatvīspām hujyāitē-ē Zarthushtrotemāicha ashaone ashhē rathwē yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

Ushāhen Geh

(From midnight to sun-rise.)

Ushahināi ashaone ashahē rathwē yasnāicha vahmāicha khshnaothrāicha frasastayaēcha, berejyāi nmānyāicha ashaone ashahē rathwē yasnāicha vahmāicha khshnaothrāicha frasastayaēcha.

SAROSH BĀJ

Khshnaothra Ahurahe Mazdāo. Ashem Vohu (1).

Pa-nāme-Yazdān Ahuramazda Khodāe awazuni gorje khoreh awazāyād! Sraosh asho tagi, tan-farmān, shekaft zin, zin-awazār, sālāre dāmāne Ahuramazda bērasād! Āz hamā gunāh patet pashemānum; az harvastin dushmata, duzhukhta, duzhvarshta, mem pa getī manīd oem goft, oem kard, oem jast, oem bun bud ested; az ān gunāh manashnī, gavashnī kunashnī, tanī ravānī, getī mīnoānī, okhe awākhsh pashemān pa se gavashnī pa patet hom. Yathā Ahu Vairyo (5) Ashem Vohu (3).

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura tkaesho. (*Note:—Recite here the Geh concerned.*)

Saraoshahē ashyēhē takhmahē tanumāthrahē darshidraosh Āhuiryehe, khshnaothra yasnāicha vahmāicha khshnao-thrāicha frasastayaēcha, Yathā ahu vairyo Zaotā frā mē mrutē' athā ratush ashātchit hacha frā ashava vīdhvāo mraotu.

Sraoshem ashīm huraodhem, verethrājanem, frādatgaethem ashavanem, Ashahe ratum yazamaide. Ahunem vairīm tanum

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SAROSH BAJ

To the glory[1] of Ahura Mazda[2]. Ashem Vohu (1).

In the name[1] of Lord[2] Ahura Mazda[3], God[4], the beneficent[5], may His glory[6] and radiance[7] increase[8].

May Sraosha[9] (conscience) the holy[10], the strong[11], the holy word incarnate[12], the wielder ot effective weapon[13] the wielder of the victorious weapon[14], the leader of all the creation of Ahura Mazda[15], come to us[16]. From all my sins[17], I repent and turn back[18]. From[19] every[20] evil thought[21], evil word[22] and evil deed[23] which in this world[25] I may[24] have thought[26], I may have uttered[27], I may have committed[28] or I may have been the cause[29], or originated from me[30], from all such sins[31] against good thoughts[32], good words[33] and good deeds[34], pertaining to my body[35] and soul[36], pertaining to this world[37] and the spiritual world[38]. I repent[40], O God[39], with the three words[41] and turn back[42]. Yatha Ahu Vairyo (5). Ashem Vohu (3).

I profess myself[1] to be a Mazda worshipping[2] follower of Zarathushtra[3], turning away from evil[4], acting in accord with the Law of Ahura[5] (then Geh).

For the admiration[12] and the praise[13], for the propitiation[14] and the glorification[15-16] of Sraosha[6] (conscience) the holy[7], the strong[8], the holy word incarnate[9], the wielder of the victorious weapon[10], (opposer of falsehood[10]?) the upholder of the Law of Ahura[11]. The Zaota[18] may tell[20] me[19]; "Just as God is to be admired[17] so the prophet on account of his righteousness[21], (and who) has declared[24] (to us) the righteous[22] wisdom[23]."

We admire[9] Sraosha[1] (conscience) the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6], master[8] of righteousness[7].

The Ahuna Vairya (prayer) protects the body (repeat thrice). Yatha Ahu Vairyo (1); Kem-Na-Mazda (whole). Yatha Ahu Vairyo (2).

I admire[5] the reverence[1], the praise[2], the strength[3] and the power[4] of holy[7] Sraosha[6] (conscience), the strong[8], the holy word

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pāiti (*repeat thrice*) Yathā Ahu Vairyo (1).

(*Here recite whole "Kem nā Māzdā".*) Yathā Ahu Vairyo (2).

Yashnemcha vahmemcha aojascha zavarecha āfrīnāmi, Sraoshahe ashyēhe takhmahe tanumāthrahe darshi draosh āhuiryehe. Ashem Vohu (1).

AHMĀI RAESCHA

Ahmāi raescha kharenascha, Ahmāi tanvo dravatātem, ahmāi tanvo vazdvare, ahmāi tanvo verethrem, ahmāi īshtīm paourush-khāthrām, ahmāi āsnāmchit frazantīm, ahmāi dereghām dareghojītım, ahmāi vahishtem ahum ashaonām, raochanghem, vispokhāthrem. Atha jamyāt, yatha āfrīnāmi. Ashem Vohu (1).

HAZANGREM

Hazangrem baeshazanâm, baevare baeshazanâm; hazangrem baeshazanâm, baevare baeshazanâm; hazangrem baeshazanâm. baevare baeshazanâm! Ashem Vohu (1).

JASA ME AVANGHĒ MAZDA

Jasa me avanghē Mazda! (*Repeat thrice.*)

Amahe hutāshtahe huraodhahe Verethraghnahe Ahuradhātahe, Vanaintyāoscha Uparatāto Rāmano khāstrahe, Vayaosh Uparokairyehe taradhāto anyāish dāmân, aetat te vayo yat te asti Spentomainyaom, thwāshahe khadhātahe, Zravānahe akarnahe, Zravānahe daregho khadhātahe. Ashem Vohu (1).

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incarnate[9], the wielder of the victorious weapon[10], the upholder of the Law of Ahura[11]. Ashem Vohu (1).

AHMAI RAESCHA

(May God grant) him[1] splendour[2] and glory[3], to him[4] strength[6] of the body[5], to him[7] health[9] of the body[8], to him[10] conquest[12] of the body[11], to him[13] happiness[14] of full contentment[15], to him[16] progeny[18] with inborn wisdom[17], to him[19] longest[20] of long life[21] and to him[22] the best heaven[23] of righteous people[24], bright[25] and full of happiness[26]. May it[27] be[28] as[29] I entreat[30]. Ashem Vohu (1).

HAZANGAREM

(May God grant him) A thousand[1] means of health[2], ten thousand[3] means of health[4].

(May God grant him) A thousand[1] means of health[2], ten thousand[3] means of health[4].

(May God grant him) A thousand[1] means of health[2], ten thousand[3] means of health[4].

Ashem Vohu (1).

JASA ME AVANGHE MAZDA

Come[1] to my[2] help[3], O Mazda[4], Come[1] to my[2] help[3], O Mazda[4]. Come[1] to my[2] help[3], O Mazda[4]. The well created[6] beautiful[7] courage[5], victory[8] created by Ahura[9] the all conquering power[10], one's own pleasure[11] (be) spread[12] in an atmosphere[13] working energetically[14] created higher[15] than other[16] creation[17], this[18] is the[19] atmosphere[20] which[21] is[23] the[22] holy mentality[24], the self created[26] agility[25] (of) the boundless[28] time[27] i.e. time without mental limitations and of the time[29] of long[30] duration[31]. Ashem Vohu (1).

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KERFEH MOZD

Kerfeh mozd ghunāh guzāreshnerā kunam; ashahī rayān dushāirmrā, ham kerfeh hamā vehāne haft keshvar zamin, zamin-pehenā, rud-darānā, khorshid-bālā, bundehād bērasād! Asho bed derzī. Atha jamyāt, yatha āfrīnāmi. Ashem Vohu (1).

HOSHBĀM

Note:—This prayer should preferably be recited during the time of dawn.

Atha imā vacho drenjayoish, yoi anghen vārethraghnyotemacha, baeshazyotemacha; pancha Ahuna Vairya, frasrāvayoish. Yathā Ahu Vairyo (5).

Ahunem vairīm tanum pāiti, Ahunem vairīm tanum pāiti, Ahunem vairīm tanum paiti. Yathā Ahu Vairyo (1).

(*Here recite whole "Kem na Mazdā"*, Yathā Ahu Vairyo (21): Ashem Vohu (12).

Nemase-te Hushbāmī, nemase-te Hushbāmī, nemase-te Hushbāmī. Aetat dim vīspanâm mazishtem dazdyāi, ahumcha ratumcha yim Ahurem Mazdâm, snathāi anghrahe mainyeush dravato, snathāi aeshmahe khravīdraosh, snathāi Māzainyanâm daevanâm, snathāi vīspanâm, daevanâm verenyanâmcha dravatâm.

(*Recite mentally.*) Shekasteh ghanāmenyo, bar Ahreman leānat sad hazār bār.

(*Recite aloud*) Fradathāi Ahurahe Mazdāo, raevato kharenan-guhato, fradathāi Ameshanām Spentanām, fradathāi, tishtryehe stāro raevato, kharenanguhato, fradathāi narsh ashaono, fradathāi vīspanâm Spentahe Mainyeush dāmanâm ashaonâm. Yathā Ahu Vairyo (2).

Vanghucha vanghuyāoscha āfrināmi, vispayāo, ashaono stoish,

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KERFEH MOZD

To gain the reward of good deeds[1] and to win forgiveness for sins[2], I perform[3] righteous acts[4] for the love of my soul[5]. May all the good deeds[6] of all good men[7], throughout the seven spheres[8] get[13] their share of blessings[12] wide as the earth[9], extensive as the rivers[10], exalted as the sun[11]. May you be[15] righteous[14] and live long[16]. May it[17] be[18] as[19] I entreat[20]. Ashem Vohu (1).

HOSHBAM

As[1] these[2] words[3] uttered in low voice[4] are[6] most victorious[7], most health giving[8], you[5] should chant[11] five[9] Ahunawars[10], Yatha Ahu Vairyo, (5). Ahunawar protects the body, Ahunawar protects the body, Ahunawar protects the body, Yathā Ahu Vairyo (1), Kemnā Mazdā (whole) Yathā Ahu Vairyo (21). Ashem Vohu (12).

Salutation[1] to dawn[2], salutation[3] to dawn[4], salutation[5] to dawn[6]. This[7] is an offering[11] to Him[8] who is the highest[10] amongst all[9] Lords[12] and masters[13], who[14] is Ahura Mazda[15], to smite[16] the evil[18] of evil mentality[17], to smite[19] the dreadfully fraudulent[21] anger[20] to smite[22] the evil ones[24] opposed to the admirable ones[23], to smite[25] all[26] the devilish[27] revengeful[28] evil ones[29].

(Recite mentally.) Let the evil mind[31] be smitten[30], let there be hundred thousand[34] curses[33] on the evil mind[32].

(Recite loudly.) For the prosperity[35] of Ahura Mazda[36], the brilliant[37] and the glorious[38], for the prosperity[39] of the eternal holies[40], for the prosperity of the[41] glittering light[42-43] (of Ahura) the brilliant[44] and the glorious[45], for the prosperity[46] of the righteous[48] persons[47] for the prosperity[49] of all[50] righteous[53] creation[52] of the holy mentality[51]. Yathā Ahu Vairyo (2).

I admire[3] the virtuous men[1] and women[2], all[4] righteous[5] creation[6] which is existing[7], which existed[8] and which will be hereafter[9], the blessing[10] which is helper[11] and protector for a long time[12], the friend[13] following[15] one's own[14] friend[16] delivering precept[17]

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haithyāicha bavâithyāicha, bushyâithyāicha, ashīm rāsentīm daregho-vārethmanem mishāchim hvo aiwishāchim mishāchim āfrasāonghaitīm. Barentīm vīspāo baeshzāo apâmcha gavâmcha urvaranâmcha, taurvayeintīm vīspāo tbaeshāo, daevanām mashyānâmcha areshyantâm ahmāicha nmānāi, ahmāicha nmānahe nmāno-patē-ē.

Vanguhīshcha adhāo vanguhīshcha ashayo, hupaurvāo vahehīsh. aparāo rāsentīsh daregho-vārethmano; yatha ro mazishtāoshcha, vahishtāoshcha, sraeshtāoscha, ashayo erenavante Ameshnâm Spentanâm yasnāicha, vahmāicha, khshnaothrāicha, frasastayaecha. Fradathāi ahe nmānahe, fradathāi vīspayāo ashaono stoish, hamistē-ē vispayāo dravatō stoish. Stavas ashā ye hudāo yoi hentī.

Vasascha tu Ahura Mazda! ushtācha khshaesha havanâm dāmanâm. Vaso āpo, vaso urvarāo, vaso vīspa vohu ashachithra: khshayamnem ashavanem dāyata. A-khshyamnem dravantem. Vaso- khshathro khyāt ashava; a-vaso-khshathro khyāt dravāo gato hamisto; nizbereto hacha Spentahe Mainyeush dāmabyo, varato. a-vaso-khshathro.

Hakhshaya azemchit yo Zarathushtro fratemā namānanâmcha. visâmcha zantunâmcha dakhyunâmcha, anghāo daenaeyāo anumatayaecha. anukhtayaecha, anvarsntayaecha, yā Āhuirish Zarathushtrish.

Yatha no āonghâm shāto manāo, vahishto urvāno khāthravaitīsh tanvo hento vahishto anghush; ākāoschoit Āhuire Mazda jasentâm.

Asha Vahishta, Asha sraeshta daresāma thwā, pairi thwā jamyāma, hamem thwā hakhma. Ashem Vohu (1). (*Repeat thrice.*)

(*Ricite fully.*) Ahmāi-raescha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

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keeper[18] of all[19] remedies[20] for water[21], animals[22] and plants[23] destroyer[24] of all[25] hatred[26] of evil persons[27-28] who harm[29] this[30] house[31] and the owner[34] of this[37] house[33].

Good[1] charitable deeds[2], good[3] righteous[4] actions are of a very exalted dignity[5-6] though reaching[8] late[7] but affording protection for a long time[9]. So for[10] uplifting[16] us[11] we (acquire) the highest[12], the best[13], the excellent[14] righteousness[15] and the eternal holy[17] (laws) for their admiration[18], praise[19], propitiation[20] and glorification[21] and for prosperity[22] of this[23] house[24], for the prosperity[25] of all[26] righteous[27] creation[28] to oppose[29] all[30] evil[31] creation[32]. I praise[33] that[35] righteousness[34] which[37] is[38] of good creation[36].

O Ahura Mazda[3] you[2] rule[5] with prosperity[4] over your own[6] creation[7] as per your wish[1]. As per your wish[8-10-12] over water[9], plants[11] and over all[13] good[14] righteous creation[15] bestow[16] a righteous[17] ruler[18]. Let not the wicked[20] be a ruler at one's own will[19]. Let the righteous[23] be[22] ruling at one's will[21]. Let the evil one[26] assuredly[27-28] be[25] not ruling at one's will[24], he who has been driven out[29] from[30] holy mentality[31] creation[32] and who is a failure[33], let him not be a ruler at will[34].

I[2] who[4] am Zarathushtra[5] will make the heads[6] of the house[7], village[8], province[9] and country[10] to follow[1] and think[3] about this world[11] religion[12], thinking in conformity with[13], speaking in conformity with[14], and acting in conformity with[15] (this religion) as[16] revealed to Zarathushtra[18] by Ahura Mazda[17].

In order that our minds be delighted,[1-5] the best[6] souls[7] giving comfort and ease[8] to the body[9] certainly[13] exist[10] and will reach[15] the best[11] world[12] of Ahura Mazda[14].

With best[16] righteousness[16], with highest[19] righteousness[18] may we see[20] you[21], may we come[24] near[22] you[23], may we be for ever[25] in companionship[27] with you[26]. Ashem Vohu (1). (Three times to be prayed.)

(Recite.) Ahmai Raescha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

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HĀVAN GEH

Note:—This Geh is recited from sunrise to 12-30 noon, S.T. only. However, it is also to be recited during the period from day Hormazd, month Avān to Vahistoisht Gāthā day in place of the Rapithwan Geh.

(1) Khshnaothra Ahurahe Mazdāo! Ashem Vohu (3).

Fravarāne Mazdayasno Zarathushtrish vidaevo Ahuratkaesho hāvanē-ē ashaone ashahē rathwē yasnāicha, vahmāicha, khshnaothrāicha, frasastayaēcha; Sāvanghē-ē vīsyāicha, ashaone ashahe rathwe yasnāicha, vahmāicha, khshnaothraiçha, frasastayaecha.

(2) Mithrahe vourugaoyaotoish hazanghro-gaoshahē, baevarechashmano, aokhtonāmano yazatahe, rāmano khāstrahe khshnaothra yasnāicha, vahmāicha, khshnaothrāicha frasastayaēcha; Yathā Ahu Vairyo zaotā frā me mrute, athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

(3) Ahurem Mazdām ashavanem ashahe ratum yazamaide:
Zarathushtrem ashavanem ashahe ratum yazamaide:
Zarathushtrahe ashaono fravashīm yazamaide;
Ameshe Spente ashaonām yazamaide;

(4) Ashāunâm vanguhish surāo apentāo fravashayo yazamaide, astvato manakhyācha; apanotemem rathwâm yazamaide, yaetushtemem yazatanām hanghanushtemem ashahe rathwâm, aiwinsāstemem, zaghmushtemâm ashaono ashahe rathwo ratufritīm yazamaide.

(5) Hāvanīm ashavanem ashahe ratum yazamaide; haurvatātem ashavanem ashahe ratum yazamaide; Ameretatātem ashavanem ashahe ratum yazamaide; Āhuirīm frashnem ashavanem ashahe ratum yazamaide; Āhuirīm tkaeshem ashavanem ashahe ratum yazamaide; yasnem surem Haptanghāitīm ashavanem ashahe ratum yazamaide.

(6) Sāvanghaem vīsīmcha ashavanem ashahe ratum yazamaide; Airyamanem Ishīm ashavanem ashahe ratum yazamaide, amavantem,

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HAVAN GEH

(1) To the glory[1] of Ahura Mazda[2]. Ashem Vohu (3).

I profess myself[3] to be a Mazda worshipping[4] follower of Zarathushtra[5] turning away from evil[6] acting in accord with the law of Ahura[7]. For the reverence[12], praise[13], propitiation[14] and glorification[15] of Havan[8] (the morning time) the righteous[9] master[11] of righteousness[10], for the reverence[21], praise[22], propitiation[23] and glorification[24] of the Lord of business for gaining profit for the village[17], the righteous[18] master[20] of righteousness[19].

(2) Mithra[1] (heavenly light) giver of life to spacious mother earth[2], hearing 1000[3] and acquiring and respecting 10,000 (*i.e.* plenty of) spiritual knowledge[4], of renowned say[5] worthy of adoration[6], (giver) of comfort to ones own conscience[7], for its satisfaction[8], reverence[9], praise[10], propitiation[11] and glorification[12], the Zaota[14] may tell[16] me[15]: "Just as God is to be admired[13], so the prophet on account of his righteousness[17] (and who) has declared[20] (for us) the righteous[18] wisdom[19]"

(3) We revere[5] Ahura Mazda[1] the righteous[2] master[4] of righteousness[3]; we revere[10] Zarathushtra[6] the righteous[7] master[9] of righteousness[8]; we revere[14] the righteous[12] fravashi[13] of Zarathushtra[11]; we revere[17] the righteous[16] eternal holy (laws)[15].

(4) We revere[6] the excellent[2], brave[3], prosperity bringing[4] fravashis[5] of the righteous[1]; we revere[11] the material[7] and spiritual[8] most exalted[9] truthfulness[10]; we revere[23] the most helpful[12] admirable one[13], the most worthy[14] righteous[15] truthfulness[16] coming for help[17], the well-timed prayer[22] coming to the greatest help[18] of the righteous[19] master[21] of righteousness[20].

(5) We revere[5] Havan[1] (Geh) the righteous[2] master[4] of righteousness[3], we revere[10] Self-Realization[6] the righteous[7] master[9] of righteousness[8]; we revere[15] Immortality[11] the righteous[12] master[14] of righteousness[13], we revere[21] the Holy Questions[17] to Ahura[16] the righteous[18] master[20] of righteousness[19], we revere[27] the religion[23] devoted to Ahura[22], the righteous[24] master[26] of righteousness[25], we revere[34] the powerful[29] yasna[28] Haptanghaiti[30] the righteous[31] master[33] of righteousness[32].

(6) We reverve[6] the Lord of business for gaining profit for the

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verethrājanem, vitbaeshanghem, vīspa tbaeshāo taurvayantem, vīspa tbaeshāo titarentem; yo upemo, yo madhemo, yo fratemo, zaozīzuye taro Mâthrem pancha Gāthāo.

(7) Mithremcha vouru-gaoyaoitīm yazamaide; Rāmacha Khāstrem yazamaide; vīsyehe rathwo yasnāicha, vahmāicha, vīsimcha, ashavanem ashahe ratum yazamaide.

(8) Mithrem vouru-gaoyaoitīm hazangra-gaoshem, baevare chashmanem, aokhto nāmanem yazatem yazamaide, Rāma Khāstrem yazamaide.

(9) Thwâm Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratum yazamaide; hadha-zaothrem hadha aiwyāonghanem imat Baresma ashaya frastaretem, ashavanem ashahe ratum yazamaide; Apâm Naptārem yazamaide; Nairīm Sanghem yazamaide, takhmem Dāmoish Upamanâm yazatem yazamaide; iristanâm urvâno yazamaide, yāo ashaonâm fravashayo.

(10) Ratum berezantem yazamaide yim Ahurem Mazdām, yo ashahe apanotemo, yo ashahe jaghmushtemo, vīspa sravāo Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paitī vangho
Mazdāo Ahuro vaethā Ashāt hachā
Yāonghâmchā tâshchā tāoschā yazamaide.

Yathā Ahu Vairyo (2).

(11) Yasenemcha, vahmemcha, aojascha, zavarecha āfrīnāmi. Mithrahe vourugaoyaotoish hazangro-gaoshahe baevare chashmano. aokhto-nāmano yazatahe, Rāmano Khāstrahe. Ashem Vohu (1).

(*Recite fully.*) Ahmāi-raescha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

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village[7] the righteous[3] master[5] of righteousness[4], we revere[12] the agreeable[8] (prayer of) Airyama (friendship and love) the righteous[9] master[11] of righteousness[10], which gives courage[13] and victory[14], is malice removing[15], destroying[18] all[16] the malice[17], repelling[21] all[19] malice[20], which[22] is uppermost[23], which[24] is middle most[25], and which[26] is foremost[27] Manthra[30] (holy word) for invoking[28] in addition[29] to the five[31] Gathas[32].

(7) We revere[3] Mithra[1] (heavenly light) giver of life to spacious mother earth[2], we revere[5] the comfort[3] of one's own conscience[4], for the reverence[8] and praise[9] of the greatness[7] of the village[6], we revere[14] the chief of the village[10] the righteous[11] master[13] of righteousness[12].

(8) We revere[7] Mithra[1] (heavenly light) giver of life to spacious mother earth[2], hearing 1,000[3] and acquiring and respecting 10,000 (ie plenty of) spiritual knowledge[4] of renowned name[5] and worthy of adoration[6], we revere[9] the comfort of one's own conscience[8].

(9) You[1], purifying[4] fire[2] of Ahura Mazda[3], the righteous[5] of righteous[6] leader[7], is revered[8]; this[11] exalted mentality[12] righteously[13] spread[14] together with invocations[9] along with an exceedingly great event[10] and the righteous[15] of righteous[16] leaders[17] are revered[18]; the source[19] of water[20] is revered[21]; the valiant commandments[22] are revered[23]; the powerful[24] symbol of wisdom[25], worthy of adoration[26] is revered[27], the souls[29] of the departed ones[28] which[31] (were united to) the righteous[32] fravashis[33] are revered[30].

(10) The Lord[1] Supreme[2] is revered[3] who is[4] Ahura Mazda[5] who is[6] foremost[8] in righteousness[7], who[9] has advanced farthest[11] in righteousness[10]. All[12] the holy words[13] of Zarathushtra[14] are revered[15]. All[16] the deeds[18] of goodness[17] are revered[19] both already performed[20] and to be performed[21].

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda. Yatha Ahu Vairyo (2).

(11) I admire[5] the reverence[1], the praise[2], the strength[3] and the power[4] of Mithra[6] (heavenly light) giver of life to spacious mother earth[7], hearing 1,000[8] and acquiring and respecting 10,000 (i.e.

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RAPITHWAN GEH

Note:— This Geh is recited from 12-30 noon, S.T. to 3-30 p.m. S.T. However, during the period from day Hormazd, month Avān to Vahistoisht Gāthā day the Hāvan Geh is to be recited in its place.

(1) Khshnaothra Ahurahe Mazdāo! Ashem Vohu (3).

Fravarāne Mazdayasno Zarathushtrish vidaevo Ahuratkaesho. Rapithwināi ashaone ashahe rathwe yasnāicha, vahmāicha, khshnaothrāicha, frasastayaecha; Frādat-fshave zantumāicha ashaone ashahe rathwe. yasnāicha. vahmāicha, khshnaothrāicha, frasastayaecha

(2) Ashahe Vahishtahe āthrascha Ahurahe Mazdāo, khshnaothra. yasnāicha, vahmāicha, khshnaothrāicha, frasastayaecha; Yathā Ahu Vairyo zaotā frā me mrute. athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

(3) Ahurem Mazdām ashavanem ashahe ratum yazamaide; Zarathushtrem ashavanem ashahe ratum yazamaide; Zarathushtrahe ashaono Fravashīm yazamaide: Ameshe Spente ashaonâm yazamaide.

(4) Ashāunâm vanguhish surāo spentāo fravashayo yazamaide, astvato manakhyācha; apanotemem rathwâm yazamaide yaetushtemem yazatanām hanghanushtemem ashahe rathwâm aiwinasāstemem jaghmushtemâm ashaono ashahe rathwo ratufrītīm yazamaide.

(5) Rapithwanem ashavanem ashahe ratum yazamaide; Ahunavaitīm Gāthâm ashaonīm ashahe ratum yazamaide; Ushtavaitīm Gāthâm ashaonīm ashahe ratum yazamaide; Spentā-Mainyum Gāthâm ashaonīm ashahe ratum yazamaide; Vohu-khshathrâm Gāthâm ashaonīm ashahe ratum yazamaide; Vahishtoishtīm Gāthâm ashaonīm ashahe ratum yazamaide.

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plenty of) spiritual knowledge[9], the admirable one[11] of renowned name[10] (giving) comfort[12] to one's own conscience[13]. Ashem Vohu (1).

(Recite.) Ahmai Raescha, Hazangrem, Jasa me Avanghe Mazda, Kerfeh Mozd.

RAPITHWAN GEH

(1) To the glory[1] of Ahura Mazda[2], Ashem Vohu (3).

I prefess myself[3] to be a Mazda worshipping[4] follower of Zarathushtra[5] turning away from evil[6], acting in accord with the law of Ahura[7]. For the reverence[12], praise[13], propitiation[14] and glorification[15] of Rapithwin[8], the righteous[9] master[11] of righteousness[10], for the reverence[21], praise[22], porpitiation[23] and glorification[24] of the Lord giving relief to the beasts[16] of the town[17], the righteous[18] master[20] of righteousness[19].

(2) For the sâtisfaction[28], reverence[29], praise[30], propitiation[31] and glorification[32] of the best righteous[25] fire[26] of Ahura Mazda[27], the Zaotâ[34] may tell[36] me[35]: "Just as God is to be admired[33], so the prophet on account of his righteousness[37] (and who) has declared[40] (for us) the righteous[38] wisdom[39]."

(3) We revere[5] Ahura Mazda[1] the righteous[2] master[4] of righteousness[3]; we revere[10] Zarathushtra[6] the righteous[7] master[9] of righteousness[8], we revere[14] the righteous[12] fravashi[13] of Zarathushtra[11]; we revere[17] the righteous[16] eternal holy (laws)[15].

(4) We revere[6] the excellent[2], brave[3], prosperity bringing[4] fravashis[5] of the righteous[1]; we revere[11] the material[7] and spiritual[8] most exalted[9] truthfulness[10]; we revere[23] the most helpful[12] admirable one[13], the most worthy[14] righteous[15] truthfulness[16] coming for help[17], the well-timed prayer[22] coming to the greatest help[18] of the righteous[19] master[21] of righteousness[20].

(5) We revere[5] Rapithwin[1] the righteous[2] master[4] of righteousness[3]; we revere[11] Ahunavad[6] Gatha[7], the righteous[8] master[10] of righteousness[9], we revere[17] Ustavad[12] Gatha[13] the righteous[14]

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(6) Frādat-fshāum zantumemcha ashavanem ashahe ratum yazamaide. Fshushemcha Mâthrem yazamaide; arshukhdhemcha vāchem yazamaide; vacha arshukhdha yazamaide; vârethraghnīsh, daevoghnīta yazamaide; apascha, zemascha, yazamaide urvarāoscha; mainyavacha yazata yazamaide; yoi vanghzdāo ashavano; ameshescha spente ashaonâm yazamaide.

(7) Ashāunâm vanguhīsh surāo spentāo fravashayo yazamaide. Bareshnushcha ashahe yat vahishtahe; Mazishta mâthra, mazishta verezya, mazishta urvaithya, mazishta haithya-verezya, mazisnta vīndaithya Daenayāo Māzdayasnoish yazamaide.

(8) Avat vyākhnemcha hanjamanemcha yazamaide, yat asti Ameshanām Spentanām, bareshnavo avanghe ashno ghimatem zantumahe rathwo yasnāicha, vahmāicha; zantumemcha ashavanem ashahe ratum yazamaide.

(9) Ashem vahishtem ātaremcha Ahurahe Mazdāo puthrem yazamaide.

(10) Thwâm Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratum yazamaide; hadha-zaothrem; hadha-aiwyāonghanem imat Baresma ashaya frastaretem, ashavanem ashahe ratum yazamaide; Apâm Naptārem yazamaide; Nairīm Sanghem yazamaide; takhmem Dāmoish Upamanem yazatem yazamaide; iristanâm urvâno yazamaide yāo ashaonâm fravashayo.

(11) Ratum berezantem yazamaide yim Ahurem Mazdām yo ashahe apanotemo, yo ashahe jaghmushtemo; vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide, varashtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdāo Ahuro vaethā Ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide
Yathā Ahu Vairyo (2).

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master[16] of righteousness[15]; we revere[23] Spentomad[18] Gatha[19], the righteous[20] master[22] of righteousness[21]; we revere[29] Vohu Khshathra[24] Gatha[25], the righteous[26] master[28] of righteousness[27]: we revere[35] Vahishtoish[30] Gatha[31], the righteous[32] master[34] of righteousness[33]

(6) We revere[6] the Lord giving relief to the beasts[1] of town[2], the righteous[3] master[5] of righteousness[4]; we revere[9] prosperity producing[7] holy words;[8] we revere[12] the truthfully spoken[10] words[11]; we revere[15] the truthful[14] speech[13]; we revere[18] the victorious[16] smiting of the evil[17]; we revere[21] the water[19], land[20] and trees[22]; we revere[25] the invisible[23] adorable ones[24] who[26] are righteous[28] bestower of better gifts[27]; we revere[31] the righteous[30] enternal holy[29] (laws).

(7) We revere[6] the excellent[2] brave[3] holy[4] fravashis[5] of the righteous[1]; we revere[23] the most righteous[8], which[9] is the best[10] exalted[11] holy word[12] (Manthra), most[13] efficacious[14], most[15] fulfilling[16], practising[18] greatest[17] virtuous deeds[18] highest[19] in accomplishing[20] the Mazda Yasni[22] religion[21].

(8) We revere[4] this[1] assembly[2] of the Anjuman[3] which[5] is[6] of the eternal holy[7] (laws) that[9] is situated[11] as high[8] as the sky[10], keeping watch over the town[12], for the reverence[14] and praise[15] of the Lord[13]. The righteous[17] master[18] of righteousness[19] keeping watch over the town[16] is revered[20].

(9) We revere[6] the best righteous[1] purifying[5] fire[2] of Ahura[3] Mazda[4].

(10) You[1], purifying[4] fire[2] of Ahura Mazda[3], the righteous[5] of righteous[6] leader[7], is revered[8]; this[11] exalted mentality[12] righteously[13] spread[14] together with invocations[9] along with an exceedingly great event[10] and the righteous[15] of righteous[16] leaders[17] are revered[18]; the source[19] of water[20] is revered[21]; the valiant commandments[22] are revered[23]; the powerful[24] symbol of wisdom[25], worthy of adoration[26] is revered[27], the souls[29] of the departed ones[28] which[31] (were united to) the righteous[32] fravashis[33] are revered[30].

(11) The Lord[1] Supreme[2] is revered[3] who is[4] Ahura Mazda[5], who is[6] foremost[8] in righteousness[7], who[9] has advanced farthest[11]

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(12) Yasnemcha, vahmemcha, aojascha, zavarecha, āfrināmi, ashahe vahishtahe āthrascha Ahurahe Mazdāo. Ashem Vohu (1).

(*Recite fully.*) Ahmāi-raescha; Hazangrem; Jasa me avanghe Mazda: Kerfeh Mozd.

UZIRAN GEH

Note:—This Geh is recited from 3-30 p.m. S.T. till sunset only.

(1) Khshnaothra Ahurahe Mazdāo; Ashem Vohu (3).

Fravarāne Mazdayasno Zarathushtrish vidaevo Ahuratkaesho. Uzayeirināi ashaone ashahe rathwe, yasnāicha, vahmāicha, khshnaothrāicha, frasastayaecha; Frādat-Vīrāi dakhyumāicha ashaone ashahe rathwe, yasnāicha, vahmāicha khshnaothrāicha, frasastayaecha.

(2) Berezato Ahurahe nafedhro apâm apascha Mazdadhātayāo, khshnaothra, yasnāicha, vahmāicha khshnaothrāicha, frasastayaecha; Yathā Ahu Vairyo zaotā frā me mruie, athā ratush ashātchit hacha frā ashava vīdhvāo mraotu.

(3) Ahurem Mazdâm ashavanem ashahe ratum yazamaide;
Zarathushtrem ashavanem ashahe ratum yazamaide;
Zarathushtrahe ashaono fravashīm yazamaide;
Ameshe Spente ashaonâm yazamaide.

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in righteousness[10]. All[12] the holy words[13] of Zarathushtra[14] are revered[15]. All[16] the deeds[18] of goodness[17] are revered[19] both already performed[20] and to be performed[21].

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda. Yatha Ahu Vairyo (2).

(12) I admire[5] the reverence[1], the praise[2], the strength[3] and the power[4] of the best righteous[6] fire[7] of Ahura Mazda[8]. Ashem Vohu (1).

(Recite.) Ahmai Raescha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

UJIRAN GEH

(1) To the glory[1] of Ahura Mazda[2]. Ahsem Vohu (3).

I profess myself[3] to be a Mazda worshipping[4] follower of Zarathushtra[5], turning away from evil[6], acting in accord with the Law of Ahura[7], for the reverence[12], praise[13], propitiation[14] and glorification[15] of Ujiran[8] the righteous[9] master[11] of righteousness[10], for the reverence[22], praise[23], propitiation[24] and glorification[25] of prosperity[16] of the Lord of the country[18], rendering men prosperous and happy[17], the righteous[19] master[21] of righteousness[20].

(2) For the satisfaction[7], reverence[8], praise[9], propitiation[10] and glorification[11] of Ahura's[2] exalted[1] source of water[3-4] and the water[5] created by Mazda[6], the Zaota[13] may tell[15] me[14]: "Just as God is to be admired[12] so the prophet, on account of his righteousness[16] (and who) has declared[10] (for us) the righteous[17] wisdom[18]."

(3) We revere[5] Ahura Mazda[1] the righteous[2] master[4] of righteousness[3], we revere[10] Zarathushtra[6] the righteous[7] master[9] of righteousness[8]; we revere[14] the righteous[12] fravashi[13] of Zarathushtra[11]; we revere[17] the righteous[16] eternal holy[15] (laws).

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(4) Ashāunâm vanghuīsh surāo spentāo fravashayo yazamaide, astvato manakhyācha, apanotemem rathwâm yazamaide, yaetushtemem yazatanâm hanghnushtemem ashahe rathwâm aiwinasâstemem jaghmushtemâm ashaono ashahe rathwo ratufritim yazamaide.

(5) Uzayeirinem ashavanem ashahe ratum yazamaide:
Zaotārem ashavanem ashahe ratum yazamaide:
Hāvanānem ashavanem ahsahe ratum yazamaide:
Ātarevakhshem ashavanem ashahe ratum yazamaide:
Frabaretārem ashavanem ashahe ratum yazamaide:
Āberetem ashavanem ashahe ratum yazamaide:
Āsnatārem ashavanem ashahe retum yazamaide:
Rathwishkarem ashavanem ashahe ratum yazamaide:
Sraoshāvarezem ashavanem ashahe ratum yazamaide.

(6) Frādat-vīrem dakhyumemcha ashavanem ashahe ratum yazamaide; streushcha, māonghemcha, hvarecha raochāo yazamaide: anaghra raochāo yazamaide; afrasanghâmcha khāthrem yazamaide: yā narsh sādrā dregvato.

(7) Haithyā-varezem ashavanem ashahe ratum yazamaide; aparemcha tkaeshem yazamaide; haithyā-varezem ashavanem ashaono stīm yazamaide; paiti asni, paiti khshafne yasō-beretābyo zaothrābyo, dakhyumahe rathwo, yasnāicha vahmāicha, dakhyumemcha ashavanem ashahe ratum yazamaide.

(8) Berezantem Ahurem khshathrīm khshaetem, Apâm Napātem aurvat-aspem yazamaide; apemcha Mazdadhātâm ashaonim yazamaide.

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(4) We revere[6] the excellent[2] brave[3] prosperity bringing[4] fravashis[5] of the righteous[1]; we revere[11] the material[7] and spiritual[8] most exalted[9] truthfulness[10]; we revere[23] the most helpful[12] admirable one[13]; the most worthy[14] righteous[15] truthfulness[16] coming for help[17], the well-timed prayer[22] coming to the greatest help[18] of the righteous[19] master[21] of righteousness[20].

(5) We revere[5] Ujiran[1] the righteous[2] master[4] of righteousness[3], we revere[10] the Zaota[6] (the priest offering devotion) the righteous[7] master[9] of righteousness[8]; we revere[15] the Havanan[11] the righteous[12] master[14] of righteousness[13]; we revere[20] the Atarevakhsh[16] (the priest in charge of the fire altar) the righteous[17] master[19] of righteousness[18], we revere[25] the Fraberetar[21] (priest carrying the materials of ceremony outward) the righteous[22] master[24] of righteousness[23], we revere[30] the Aberetar[26] (priest bringing materials towards the leader) the righteous[27] master[29] of righteousness[28], we revere[35] the Asnatar[31] (the priest who purifies men and utensils used in rituals) the righteous[32] master[34] of righteousness[33], we revere[40] the Rathvishkar[36] (the priest who arranges the materials for the ritual) the righteous[37] master[39] of righteousness[38]. We revere[45] the Sraoshaverez[41] (master of ritual) the righteous[42] master[44] of righteousness[43].

(6) We revere[6] the prosperity[1] of the Lord of the country[2], the righteous[3] master[5] of righteousness[4]. We revere[11] the light[10] of the stars[7], the moon[8] and the sun[9]; we revere[14] the endless[12] light[13], we revere[17] the glory[16] of Divine Hymns[15], which go[18] to pain[20] irreligious[21] persons[19].

(7) We revere[5] the worker practising virtuous deeds[1], the righteous[2] master[4] of righteousness[3], we revere[8] (those) not far from[6] the religious laws[7]; we revere[13] those practising virtuous deeds[9-10], of the righteous[11] creation[12] day[14] and night[15] for the reverence[20] and praise[21] of the Lord[19] of the country[18] with an offering[17] brought for adoration[16], we revere[26] the Lord of the country[22] the righteous[23] master[25] of righteousness[24].

(8) We revere[8] Ahura's[2] exalted[1] powerful[3] and brilliant[4] source[6] of water[5] emitting strong[7] (rays), we revere[12] the water[9] created by Mazda[10] the righteous[11].

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(9) Thwâm ātarem Ahurahe Mazdāo puthrem, ashavanem ashahe ratum yazamaide; hadha-zaothrem hadha-aiwyāonghanem imat Baresma ashaya frastaretem, ashavanem ashahe ratum yazamaide; Apâm Naptārem yazamaide Nairīm Sanghem yazamaide, takhmem Dāmoish Upamanem yazatem yazamaide; iristanâm urvâno yazamaide, yāo ashaonâm fravashayo.

(10) Ratum berezantem yazamaide yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo; vispa sravāo Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide, varshtacha vareshymnacha.

Yenghe hātâm āat yesne paitī vangho
Mazdāo Ahuro vaethā Ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.
Yathā Ahu Vairyo (2).

(11) Yasnemcha, vahmemcha, aojascha, zavarecha, āfrināmi, berezato Ahurahe nafedhro aṛâm apaṣcha Mazdadhātayāo. Ashem Vohu (1).

(*Recite fully.*) Ahmāi-raeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

AIWISRUTHREM GEH

Note: This Geh is recited from soon after the sunset to midnight (0-30 a.m. S.T)

(1) Khshnaothra Ahurahe Mazdāo! Ashem Vohu (3).

Fravarāne Mazdaysno Zarathushtrish vīdaevo Ahuratkaesho, aiwisruthremāi aibigayāi ashaone ashahe rathwe yasnāicha, vahmāicha, khshnaothrāicha, frasastayaecha; Frādat-Visṛâm Hujyāite-e

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(9) You[1], purifying[4] fire[2] of Ahura Mazda[3], the righteous[5] of righteous[6] leader[7], is revered[8]; this[11] exalted mentality[12] righteously[13] spread[14] together with invocations[9] along with an exceedingly great event[10] and the righteous[15] of righteous[16] leaders[17] are revered[18]; the source[19] of water[20] is revered[21]; the valiant commandments[22] are revered[23]; the powerful[24] symbol of wisdom[25], worthy of adoration[26] is revered[27], the souls[29] of the departed ones[28] which[31] (were united to) the righteous[32] fravashis[33] are revered[30].

(10) The Lord[1] Supreme[2] is revered[3] who is[4] Ahura Mazda[5], who is[6] foremost[8] in righteousness[7], who[9] has advanced farthest[11] in righteousness[10]. All[12] the holy words[13] of Zarathushtra[14] are revered[15]. All[16] the deeds[18] of goodness[17] are revered[19] both already performed[20] and to be performed[21].

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda. Yatha Ahu Vairyo (2).

(11) I admire[5] the reverence[1], the praise[2], the strength[3] and the power[4] of Ahura's[7] exalted[6] source of water[8-9] and the water[10] created by Mazda[11]. Ashem Vohu (1).

(Recite.) Ahmai raeshcha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

AIVISRUTHREM GEH

(1) To the glory[1] of Ahura Mazda[2]. Ashem Vohu (3).

I profess myself[3] to be a Mazda worshipping[4] follower of Zarathushtra[5] turning away from evil[6], acting in accord with the Laws of Ahura[7]. For the reverence[13], praise[14], propitiation[15] and

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Zarathushtrotemāicha ashaone ashahe rathwe, yasnāicha, vahmāicha, khshnaothrāicha frasastayaecha.

(2) Ashāunâm fravashinâm ghenânâmcha vīro-vâthwanâm, yāiryāoscha hushitoish amahecha hutāshtahe huraodhahe, verethraghnahecha Ahuradhātahe, vanaintyāoscha uparatāto, khshnaothra yasnāicha vahmāicha, khshnaothrāicha, frasastayaecha, Yathā Ahu Vairyo zaotā frā me mute, athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

(3) Ahurem Mazdâm ashavanem ashahe ratum yazamaide:

Zarathushtrem ashavanem ashahe ratum yazamaide:

Zarathushtrahe ashaono Fravashim yazamaide:

Ameshe Spente ashaonâm yazamaide.

(4) Ashāunâm vanguhīsh surāo spentāo Fravashayo yazamaide, astvato manakhyācha apanotemem rathwâm yazamaide, yaetushtemem yazatanâm hanghanushtemem ashahe rathwâm aiwinasāstemem jaghmushtemâm ashaono ashahe rathwo ratufritim yazamaide.

(5) Aiwisruthremem ashavanem ashahe ratum yazamaide; aibigāyim ashavanem ashahe ratum yazamaide; thwâm Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratum yazamaide; asmana hāvana ashahe ratwo yazamaide; ayanghaena hāvana ashahe ratwo yazamaide; hadha-zaothrem, hadha aiwyāonghanem imat baresma, ashaya frastaretem, ashavanem ashahe ratum yazamaide; āpa urvaire yazamaide: aourvatâm urune ashavanem ashahe ratum yazamaide.

(6) Frādat-Vīspâm-Hujyāitim ashavanem ashahe ratum yazamaide.

Zarathushtrem ashavanem ashahe ratum yazamaide.

Mâthrem Spentem ashavanem ashahe ratum yazamaide.

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glorification[16] of Aivisruthrem[8] (time of darkness) watching over life[9], the righteous[10] master[12] of righteousness[11], for the reverence[22], praise[23], propitiation[24] and glorification[25] of the chief following the doctrine of Zarathushtra[18] and rendering all the necessaries of life thriving[17], the righteous[19] master[21] of righteousness[20].

(2) For the satisfaction[13], reverence[14], praise[15], propitiation[16] and glorification[17] of the righteous[1] farohars[2] of women[3] having many sons[4], pleasant and timely season[5-6], the courage[7] beautifully formed[8] and stately[9], strength of gaining victory[10] created by Ahura[11] and the victorious ascendancy[12], the Zaota[19] may tell[21] me[20]: "Just as God is to be admired[18] so the prophet on account of his righteousness[22] (and who) has declared[25] (for us) the righteous[23] wisdom[24]."

(3) We revere[5] Ahura Mazda[1] the righteous[2] master[4] of righteousness[3], we revere[10] Zarathushtra[6] the righteous[7] master[9] of righteousness[8], we revere[14] the righteous[12] fravashis[13] of Zarathushtra[11], we revere[17] the righteous[16] eternal holy[15] (laws).

(4) We revere[6] the excellent[2] brave[3] prosperity bringing[4] fravashis[5] of the righteous[1], we revere[11] the material[7] and spiritual[8] most exalted[9] truthfulness[10], we revere[23] the most helpful[12] admirable one[13], the most worthy[14] righteous[15] truthfulness[16] coming for help[17], the well-timed prayer[22] coming to the greatest help[18] of righteous[19] master[21] of righteousness[20].

(5) We revere[5] Aivisruthrem[1] (the time of darkness) the righteous[2] master[4] of righteousness[3]. We revere[10] the watching over life[6], the righteous[7] master[9] of righteousness[8], we revere[18] you[11] the purifying[14] fire[12] of Ahura Mazda[13] the righteous[15] master[17] of righteousness[16], we revere[23] (him) who hastens[19] to be strong[20], the righteous[21] master[22]; we revere[28] (him who is so) strong[25] that cannot be subdued[24], the righteous[26] master[27], we revere[38] this[31] exalted mind[32] with ceremonial presents[29] and with a very important undertaking[30] righteously[33] spread[34], the righteous[35] master[37] of righteousness[36], we revere[40] the water and the plants[39], we revere[46] the perfection[41] of soul[42] the righteous[43] master[45] of righteousness[44].

(6) We revere[5] the rendering of all necessaries of life thriving[1], the righteous[2] master[4] of righteousness[3], we revere[10] Zarathushtra[6]

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Geush-urvānem ashavanem ashahe ratum yazamaide.
Zarathushtrotememcha ashavanem ashahe ratum yazamaide.
Zarathushtrem ashavanem ashahe ratum yazamaide.

(7) Āthravanem ashavanem ashahe ratum yazamaide:
Rathaeshtārem ashavanem ashahe ratum yazamaide;
Vāstrim-fshuyantem ashavanem ashahe ratum yazamaide;
Nmānahe nmāno-paitīm ashavanem ashahe ratum yazamaide:
Viso vīs-paitim ashavanem ashahe ratum yazamaide;
Zanteush zantu-paitīm ashavanem ashahe ratum yazamaide;
Dangheush danghu-paitīm ashavanem ashahe ratum yazamaide.

(8) Yvānem humananghem, huvachanghem, hushyaothnem, hudaenem, ashavanem ashahe ratum yazamaide; yvānem ukhdhovachanghem ashavanem ashahe ratum yazamide:

Khaetva-dathem ashavanem ashahe ratum yazamaide;
Dainghā-urvaesem ashavanem ashahe ratum yazamaide;
Humāim pairijathanem ashavanem ashahe ratum yazamaide:
Nmānahe nmāno-pathnim ashavanem ashahe ratum yazamaide.

(9) Nāirikâmcha ashaonīm yazamaide, frāyo-humatâm, frāyo hukhtâm, frāyo-hvarshtâm, hush-hām-sāstâm, ratukhshathrâm, ashaonīm, yâm Ārmaitīm Spentâm, yāoscha-te ghenāo, Ahura Mazda. Naremcha ashavanem yazamaide, frāyo-humatem, frāyo-hukhtem, frāyo hvarshtem, visto fraoreitīm, evisto-kayadhem yenghe shyaothnāish gaethāo asha frādente, Zarathushtrotemahe rathwo yasnāicha, vahmāicha, Zarathushtro-tememcha ashavanem ashahe ratum yazamaide.

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the righteous[7] master[9] of righteousness[8], we revere[16] the holy[12] word[11] the righteous[13] master[15] of righteousness[14], we revere[22] the soul[18] of the universe[17] the righteous[19] master[21] of righteousness[20], we revere[27] the persons following the doctrines of Zarathushtra[23], the righteous[24] master[26] of rightcousness[25], we revere[32] Zarathushtra[28] the righteous[29] master[31] of righteousness[30].

(7) We revere[5] the Athravan[1] (priest) the righteous[2] master[4] of righteousness[3], we revere[10] the Rathestar[6] (warrior) the righteous[7] master[9] of righteousness[8], we revere[16] the thrify[12] artisan[11], the righteous[13] master[15] of righteousness[14], we revere[22] the master of the house[17-18], the righteous[19] master[21] of righteousness[20], we revere[28] the master of village[23-24], the righteous[25] master[27] of righteousness[26], we revere[34] the master of the town[29-30], the righteous[31] master[33] of righteousness[32], we revere[40] the master of the country[35-36] the righteous[37] master[39] of righteousness[38].

(8) We revere[9] the young man[1] who has good thoughts[2], who speaks good words[3], who does good deeds[4] and follows the good religion[5], the righteous[7] master[8] of righteousness[6], we revere[15] the young man[10] who (utters) the holy word[11], the righteous[12] master[14] of righteousness[13], we revere[20] the patriotic person[16], the righteous[17] master[19] of righteousness[18] we revere[25] the traveller[21] in the country[21] the righteous[22] master[24] of righteousness[23], we revere[31] the itinerant[27], rich in wisdom[26] the righteous[28] master[30] of righteousness[29], we revere[37] the mistress of the house[32-33], the righteous[34] mistress[36] of righteousness[35].

(9) We revere[3] the righteous[2] woman[1] who has many good thoughts[4], who speaks many good words[5], who does many good deeds[6], who is well educated[7], is obedient to her nusband[8], she[13]

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(10) Ashāunâm vanguhish surāo spentāo fravashayo yazamaide. ghenāoscha vīro-vâthwāo yazamaide. Yāiryâmcha hushitīm yazamaide. Amemcha hutashtem, huraodhem yazamaide; Verethraghnemcha Ahuradhātem yazamaide. Vanaintīmcha uparatūtem yazamaide.

(11) Thwâm Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratum yazamaide; hadha-zaotnrem hadha aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratum yazamaide. Apâm Napatārem yazamaide, Nairim Sanghem yazamaide takhmem Dāmiosh Upamanem yazatem yazamaide: iristanâm urvāno yazamaide; yāo ashaonām fravashayo.

(12) Ratum brezantem yazamaide yim Ahurem Mazdām, yo ashahe apanotemo, yo ashahe jaghmushtemo, vispa sravāo Zarathushtri yazamaide, vispacha hvarshta shyaothna yazamaide. varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paitī vangho
Mazdāo Ahuro vaethā Ashāt hachā
Yāonghâmcha tâschā tāoschā yazamaide.
Yathā Ahu Vairyo (2).

(13) Yasnemcha, vahmemcha, aojascha, zavarecha āfrīnāmi, ashāunâm, fravashīnâm, ghenânâmcha, vīrovâthwanâm, yāiryāōscha husnitoish, amahecha, hutāshtahe, huraodhahe, Verethraghnahecha Ahuradhātahe, Vanaintyāoscha Uparatāto. Ashem Vohu (1).

(*Recite fully*). Ahmāi-raescha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

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is[12] the virtuous[9] woman[14] who[10] is like Divine Wisdom[11], O Ahura Mazda[15]. We revere[18] the righteous[17] man[16] who has many good thoughts[19], who speaks many good words[20], who does many good deeds[21], who is learned in pious lore[22], who is innocent of guilt[23], whose[24] works[25] make the world[26] prosperous[28] with righteousness[27], the lord[30] who follows the doctrines of Zarathusthra[29], for the reverence[31] and praise[32] of the follower of the doctrine of Zarathushtra[33], the righteous[34] master[36] of righteousness[35].

(10) We revere[6] the holy[1], excellent[2], valiant[3], bountiful[4] fravashis[5], we revere[9] the women[7] who have many sons[8], we revere[12] the pleasant[11] and timely seasons[10], we revere[16] the courage[13] beautifully formed[14] and stately[15], we revere[19] the strength of gaining victory[17] created by Ahura[18], we revere[21] the victorious ascendancy[20].

(11) You[1], purifying[4] fire[2] of Ahura Mazda[3], the righteous[5] of righteous[6] leader[7], is revered[8]; this[11] exalted mentality[12] righteously[13] spread[14] together with invocations[9] along with an exceedingly great event[10] and the righteous[15] of righteous[16] leaders[17] are revered[18]; the source[19] of water[20] is revered[21]; the valiant commandments[22] are revered[23]; the powerful[24] symbol of wisdom[25], worthy of adoration[26] is revered[27], the souls[29] of the departed ones[28] which[31] (were united to) the righteous[32] fravashis[33] are revered[30].

(12) The Lord[1] Supreme[2] is revered[3] who is[4] Ahura Mazda[5], who is[6] foremost[8] in righteousness[7], who[9] has advanced farthest[11] in righteousness[10]. All[12] the holy words[13] of Zarathushtra[14] are revered[15]. All[16] the deeds[18] of goodness[17] are revered[19] both already performed[20] and to be performed[21].

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda. Yatha Ahu Vairyo (2).

(13) I admire[5] the reverence[1], the praise[2], the strength[3] and the power[4] of the righteous[6] farohars[7] of women[8] having many sons[9], the pleasant[11] timely season[10], the courage[12] beautifully formed[13]

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USHAHEN GEH

Note:—This Geh is recited from mid-night (0-30 a.m. S.T.) till twilight preceding the sunrise.

(1) Khshnaothra Ahurahe Mazdāo! Ashem Vohu (3).

Fravarāne Mazdayasno Zarathusntrish vīdaevo Ahuratkaesho. Ushahināi ashaone ashahe rathwe, yasnāicha, vahmāicha, khshnaothrāicha, frasastayaecha; Berejyāi nmānyāicha ashaone ashahe rathwe yasnāicha, vahmāicha khahnaothrāicha frasastayaecha.

(2) Sraoshahe ashyehe ashivato verethrājano frādatgaethahe, Rashnaosh Razishtahe, Arshtātascha frādatgaetha-yāo varedatgaethayāo, khshnaothra, yasnāicha, vahmāicha, khshnaothrāicha, frasastayaecha, Yathō Ahu Vairyo zaotā frā me mrute, athā ratush ashātchīt hacha frā ashava vīdhvāo mraotu.

(3) Ahurem Mazdâm ashavnem ashahe ratum yazamaide;

Zarathushtrem ashavnem ashahe ratum yazamaide:

Zarathushtrahe ashaono fravashīm yazamaide:

Ameshe Spente ashaonâm yazamaide.

(4) Ashāunâm vanguhish surāo spentāo fravashyao yazamaide, astvato manakhyācha apanotemem rathwâm yazamaide, yaetushtemem yazatanâm hanghanushtemem ashahe rathwâm aiwinsâstemem, jaghmushtemâm ashaonō ashahe rathwo ratufritīm yazamaide.

(5) Ushahinem ashavanem ashahe ratum yazamaide; ushâm srīrâm yazamaide, Ushāonghem yazamaide, khshoithnīm raevataspâm, framen-narâm framen-narovīrâm yā khāthravaiti nmānavaiti: Ushāonghem yazamaide, revim renjat-aspâm, yā sanat avi Haptokarshvairīm zâm; avâm Ushâm yazamaide. Ahurem Mazdâm

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and stately[14], the strength of gaining victory[15] created by Ahura[16] and the victorious ascendancy[17].

Ashem Vohu (1). (Recite.) Ahmai raescha. Hazangrem. Jasa me avanghe Mazda, Kerfeh Mozd.

USHAHEN GEH

(1) To the glory[1] of Ahura Mazda[2]. Ashem Vohu (3).

I profess myself[3] to be a Mazda worshipping[4] follower of Zarathushtra[5], turning away from evil[6], acting in accord with the Law of Ahura[7].

For the reverence[12], praise[13], propitiation[14] and glorification[15] of Ushahen[8] (dawn), the righteous[9] master[11] of righteousness[10], for the reverence[21], praise[22], propitiation[23] and glorification[24] of the desirable guardian[16] of the house[17], the righteous[18] master[20] of righteousness[19].

(2) For the satisfaction[11], reverence[12], praise[13], propitiation[14] and glorification[15] of pious[2] Sraosha[1] (conscience), of pure[3] strength of gaining victory[4], making the world prosperous[5], with Rashnu[6] Rajishta[7] (righteous justice) and Arshtat[8] (truthful justice) for making the world prosperous[9] and causing the settlement to flourish[10], the Zaota[17] may tell[19] me [18]: "Just as God is to be admired[16], so the prophet on account of his righteousness[20] (and who) has declared[23] (for us) the righteous[21] wisdom[22]."

(3) We revere[5] Ahura Mazda[1] the righteous[2] master[4] of righteousness[3], we revere[10] Zarathushtra[6], the righteous[7] master[9] of righteousness[8], we revere[14] the righteous[12] fravashis[13] of Zarathushtra[11], we revere[17] righteous[16] eternal holy[15] (laws).

(4) We revere[6] the excellent[7], brave[3], prosperity bringing[4] fravashis[5] of the righteous[1], we revere[11] the material[7] and spiritual[8] most exalted[9] truthfulness[10], we revere[23] the most helpful[12] admirable one[13], the most worthy[14] righteous[15] truthfulness[16] coming for help[17], the well-timed prayer[22] coming to the greatest help[18] of the righteous[19] master[21] of righteousness[20].

(5) We revere[5] Ushahen[1] (dawn) the righteous[2] master[4] of righteousness[3], we revere[8] the beautiful[7] dawn[6], we revere[10] the

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ashavanem ashahe ratum yazamaide: Vohu Mano yazamaide; Ashem Vahishtem yazamaide; Khshathrem Vairīm yazamaide; Spentâm Vanghuhim Ārmaitīm yazamaide.

(6) Berejim ashavanem ashahe ratum yazamaide; bereja vangheush ashahe, bereja daenayâo vanghuyāo Māzdayasnoish, nmānyehe rathwo yasnāicha vahmāicha: nmānīmcha ashavanem ashahe ratum yazamaide.

(7) Sraoshem ashim huraodhem verethrājanem frādatgaethem, ashavanem ashahe ratum yazamaide; Rashnum Razishtem yazamaide: Arshtātem frādatgaethâm varedatgaethâm yazamaide.

(8) Thwâm Ātarem Ahurahe Mazdāo puthrem ashavanem ashahe ratum yazamaide; hadha-zaothrem, hadha aiwyāonghanem imat baresma ashaya frastaretem, ashavanem ashahe ratum yazamaide; Apâm Naptārem yazamaide; Nairīm Sanghem yazamaide: takhmem Dāmoish Upamanem yazatem yazamaide: iristanâm urvâno yazamaide yāo ashaonâm fravashayo.

(9) Ratum berezantem yazamaide yim Ahurem Mazdâm, yo ashahe, apanotemo, yo ashahe jaghmushtemo vīspa sravāo Zarathushtri yazamaide, vīspacha hvarshta shyaothna yazamaide varashtacha vareshyamnach.

Yenghe hātâm āat yesne paitī vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmcha tâschā tāoschā yazamaide.
Yathā Ahu Vairyo (2).

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dawn[9], brilliant[11] brilliantly spread[12] pleasing to men[13], pleasing to heroic men[14], going[1] full of lustre[16] in the house[17], we revere[19] the dawn[18], nimble[20] nimbly spread[21] which goes[22] and spreads[23] over[24] seven Keshvars[25] of the earth[26]. We revere[29] this[27] dawn[28], we revere[34] Ahura Mazda[30], the righteous[31] master[33] of righteousness[32], we revere[36] good thoughts[35], we revere[38] best righteousness[37], we revere[40] moral courage[39], we revere[44] the excellent[42] divine[41] wisdom[43].

(6) We revere[5] the asking of one's desire[1] the righteous[2] master[4] of righteousness[3] the best[7] righteous[8] wish[6], the desire[9] for best[11] Mazadayasnan[12] religion[10], for the reverence[15] and praise[16] of the lord[14] of the house[13], we revere[21] the master of the house[17], the righteous[18] master[20] of righteousness[19].

(7) We revere[9] the pure[2] Sraosha[1] (conscience), beautiful[3], of victorious strength[4], making the world prosperous[5], the righteous[6] master[8] of righteousness[7], we revere[12] Rashnu[10] Razishta[11] (the righteous justice). We revere[16] Arshtat[13] (the truthful justice) making the world prosperous[14] and causing the settlement to flourish[15].

(8) You[1], purifying[4] fire[2] of Ahura Mazda[3], the righteous[5] of righteous[6] leader[7], is revered[8]; this[11] exalted mentality[12] righteously[13] spread[14] together with invocations[9] along with an exceedingly great event[10] and the righteous[15] of righteous[16] leaders[17] are revered[18]; the source[19] of water[20] is revered[21]; the valiant commandments[22] are revered[23]; the powerful[24] symbol of wisdom[25], worthy of adoration[26] is revered[27], the souls[29] of the departed ones[28] which[31] (were united to) the righteous[32] fravashis[33] are revered[30].

(9) The Lord[1] Supreme[2] is revered[3] who is[4] Ahura Mazda,[5] who is[6] foremost[8] in rightesness[7], who[9] has advanced farthest[11] in righteousness[10]. All[12] the holy words[13] of Zarathushtra[14] are revered[15]. All[16] the deeds[18] of goodness[17] are revered[19] both already performed[20] and to be performed[21].

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(10) Yasnemcha, vahmemcha aojascha, zavarecha āfrīnāmi Sraoshahe ashyehe ashivato verethrājano frādatgaethahe, Rashnaosh Razishtahe, Arshtātascha frādatgaethayāo varedatgaethyāo. Ashem Vohu (1).

(*Recite fully*). Ahmāi-raescha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

KHORSHED NIYĀESH

Note:—This Niyāesh is recited only during Hāvan, Rapithwan and Uziran Geh with Meher Niyāesh following it.

Khshnaothra Ahurahe Mazdāo. Ashem Vohu (1).

Pa nām-e Yazdān; satāem zabāem dādār Hormazd rayomand, khoreh-mand harvesp-āgāh, kerdegār, khodāvandān khodāvand pādshāh bar hame pādshāhān, negehdār, khālik-e-maknluk alrezak rozī dehandeh kāder o kavi' o kadīm bakhshāyandeh bakhshāyeshgar meherbān, tavānā o dānā o dādār, o pāk parwardegār, ādil pādshāhi bizavāl bāshad.

Hormazd khodāe awazunī gorje khoreh awazāyād. Khorshed amarg rayomand aurvad-asp berasād.

Az hamā gunāh' patet pashemānum; az harvastīn dushmata, duzhukhta, duzhvarshata mem pa getī manīd, oem goft, oem kard, oem jast, oem bun bud ested. Az ān gunāh manashnī, gavashni kunashnī, tanī ravānī, getī mīnoāni, okhe awākhsh pashemān pa se gavashnī pa patet hom.

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We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda. Yatha Ahu Vairyo (2).

I admire[5] the reverence[1], the praise[2], the strength[3] and power[4] of the pious[7] Sraosha[6] (conscience) pure[8] strength of gaining victory[9], making the world prosperous[10], Rashnu[11] Razishta[12] (righteous justice), Arshtat[13] (truthful justice) making the world prosperous[14] and causing the settlement to flourish[15]. Ashem Vohu (1).

(Recite.) Ahmai raescha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

KHORSHED NIYAESH

To the glory[1] of Ahura Mazda[2]. Ashem Vohu (1). In the name[3] of God[4]. I recognize[6] and pray[5] to God[6] Ahura Mazda[7] (who is) brilliant[8], glorious[9], the all knowing[10] (Omniscient). completer of all jobs[11] (Omnipotent), the greatest creator[12], ruler[13] over[14] all[15] rulers[16], protector[17], creator[18] of Universe[19], giver of daily bread[20] powerful[21], strong[22], eternal[23], forgiver[24], merciful[25], loving[26], the all strong[27], the wise[28], the creator[29] and the protector of all righteous creation[30]. May his wise rule[31] remain[33] forever[32]. May the glory[37] and radiance[38] of God[35] Ahura Mazda[34], the progressor[36], increase[39]. May Khorshed[40] (the sun) which is eternal[41], brilliant[42] and emitting strong[43] (light) come to our help[44].

From all my sins I repent and turn back, from every evil thought, evil word, and evil deed, which in this world I may have thought, I may have uttered and I may have committed or I may have been the cause of, or originated through me, from all such sins against good thoughts, good words and good deeds, pertaining to my body and soul, pertaining to this world and the spiritual world, I repent with the three words and turn back.

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(1) Nemase-te Ahura Mazda! Nemase-te Ahura Mazda! Nemase-te Ahura Mazda! Thrischit paro anyāish dāmân. Nemo ve Ameshā Spentā vispe hvare hazaoshāo! Aetat jahāt Ahurem Mazdâm, aetat Ameshe Spente, aetat ashaonâm fravashish, aetat vayâm daregho-khadhātem.

(2) Khshnaothra Ahurahe Mazdāo, taroidite anghrahe mainyeush, haithyāvarshtâm hyat vasnā fershotemem. Staomi ashem; Ashem Vohu (1).

(3) Ferastuye humatoibyaschā, hukhtoibyaschā' hvarshtoi-byaschā, mâthwoibyaschā, vakhedhwoibyaschā, varshtvoibyaschā. Aibigairyā daithe vispā humatāchā, hukhtāchā, hvarshtāchā. Paiti-richyā daithe vispā dushmatāchā, duzukhtāchā, duzhvarsh tāchā.

(4) Ferā ve rāhi, Ameshā Spentā, yasnemchā vahmemchā ferā mananghā ferā vachanghā ferā shyaothnā, ferā anghuyā, ferā tanvaschit khakhyāo ushtanem. Staomi ashem. Ashem Vohu. (1)

(5) Nemo Ahurāi Mazdāi! Nemo Ahurāi Mazdāi! Nemo Ahurāi Mazdāi! Nemo Ameshaeibyo Spentaeibyo Nemo Mithrāi vourugaoyaoite-e! Nemo Havarekhshaetāi aurvataspāi! Nemo ābyo doithrābyo yāo Ahurahe Mazdāo! Nemo Geush, nemo gayehe, nemo Zarathushtrahe Spitāmahe ashaono fravashe-e! Nemem vispayāo ashaono stoish, haithyāicha, bavāithyāicha bushyāithyāicha.

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(1) Homage[1] unto Ahura Mazda[2], Homage[1] unto Ahura Mazda[2], Homage[1] unto Ahura Mazda[2], three times indeed[3] before[4] any other[5] creation in general[6]. Homage[7] to[8] eternal holy[9] (laws) which all[10] are of the same shining desire[11]. May this[12] (prayer) reach[13] Ahura Mazda[14], may this[15] (prayer) (reach) the eternal holy[16] (laws), may this[17] (prayer) (reach) the righteous[18] fravashis[19], may this[20] (prayer) (reach) the long[21] self-created period[22].

(2) May the glory[1] of Ahura Mazda[2] be high[1], may there be contempt[3] for the evil mind[4], such is[6] the uppermost[8] wish[7] of those who practise virtuous deeds[5]. I praise[9] righteousness[10]. Ashem Vohu (1).

(3) I dedicate myself[1] to good thoughts[2], good words[3] and good deeds[4] in thoughts[5], words[6] and deeds[7]. I[9] uphold[8] all[10] good thoughts[11], good words[12] and good deeds[13]. I[15] renounce[14] all[16] bad thoughts[17], words[18] and deeds[19].

(4) I[3] dedicate[1] to you[2], the eternal[4] holy[5] (laws) in reverence[6] and homage[7], my thoughts[8], my words[9], my deeds[10], my conscience[11], my body[12] and (my) own[13] life[14]. I praise[15] righteousness[16]. Ashem Vohu (1).

(5) Homage[1] unto Ahura Mazda[2], Homage[1] unto Ahura Mazda[2], Homage[1] unto Ahura Mazda[2], Homage[3] unto the eternal[4] holy[5] (laws), homage[6] to Mithra[7] (heavenly light) giver of life to spacious mother earth[8], homage[9] to the shining sun[10] which is emitting strong (light)[11], homage[12] to these[13] two eyes[14] (sun and moon) of[15] Ahura Mazda[16], homage[17] to the earth[18], homage[19] to life[20], homage[21] to the righteous[24] fravashi[25] of Zarathushtra[22] Spitama[23], homage[26] to the entire[27] righteous[28] creation[29] which exists[30], which was[31] and which will be[32] (hereafter).

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Note.—(During Havan Geh recite as under thrice.)

"Vohu ukhshyā mananghā khshathrā ashāchā ushtātanum." Ashem Vohu (3).

(During Rapithwan Geh recite as under thrice.)

"Imā raochāo barezishtem barezemanām". Ashem Vohu (3).

(During Uziran Geh recite as under thrice.)

"Yahmi spentā thwā mainyu urvaese jaso." Ashem Vohu (3).

(6) Hvare khshaetem ameshem raem aurvat-aspem yazamaide. Mithrem vourugaoyaoitim yazamaide, arsh-vachanghem, vayākh-anem hazangra gaoshem, hutāshtem, baevarechashmanem, bere-zantem, perethu-vaedhayanem, surem, akhafnem, jaghāurvāonghem.

(7) Mithrem vispanām dakhyunām danghu-paitim yazamaide, yim fradathat Ahuro Mazdāo, kharenanguhastemem mainyavanâm yazatanâm. Tat no jamyāt avanghe Mithra Ahura berezanta. Hvare-khshaetem ameshem raem aurvat-aspem yazamaide.

(8) Tishtrim dravo-chashmanem yazamaide, Tishtrīm dravo-chashmanem yazamaide, Tishtrīm dravo-chashmanem yazamaide; tishtrim yazamaide, Tishtrenyo yazamaide, Tishtryo raevāo kharenanguhāo yazamaide, Vanantem stārem Mazda-dhātem yazamaide, Tishtrim stārem raevantem kharenanguhantem yazamaide, thwāshem khadhātem yazamaide, Zravānem akaranem yazamaide, Zravānem daregho-khadhātem yazamaide, Vātem spentem hudhāonghem yazamaide, razishtâm chisthtâm Mazadadhātâm ashonim yazamaide, daenâm vanguhīm Māzdayasnīm yazamaide, pathâm khāshtāitim yazamaide, zarenumantem surem yazamaide, saokantem gairīm Mazda-dhātem yazamaide.

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(In the Havan Geh, pray.) (O God) increase[2] vitality[6] in my body[7] through good[1] thoughts[3], moral courage[4] and righteousness[5].

(In the Rapithwan Geh, pray.) This[1] exalted[3] of the most exalted[4] light[7].

(In the Ujaran Geh, pray.) You[1] will come[6] in the end[5] with your[3] prospering[2] mind[4].

(6) We revere[5] the shining sun[1], eternal[2], brilliant[3] and emitting (light)[4]. We revere[8] Mithra[6] (heavenly light) giver of life to spacious mother earth[7], of righteous truthful words[9], well known[10] hearing 1,000[11] and acquiring and respecting 10,000 (plenty of) spiritual knowledge[13], beautifully formed[19], exalted[14], making a thorough survey[15], courageous[16], sleepless[17], and awake[18].

(7) We revere[5] Mithra[1] (heavenly light) ruler[4] of all[2] countries[3], whom[6] Ahura Mazda[8] has created[7] full of lustre[9] (amongst) spiritual[10] admirable ones[11], may it come[14] here[12] for our[13] assistance[15], the exalted[18] Mithra[16] (heavenly light), of God[17]. We revere[23] the shining sun[19], eternal[20], brilliant[21] and emitting strong (light)[22].

(8) We revere[3] the glittering light[1] powerful possessor of spiritual knowledge[2] (repeat 3 times). We revere[5] the glittering light[4] (of Ahura). We revere[7] the glittering light of assistants[6], we revere[11] the glittering light of Ahura[8], the billiant[9] and glorious[10], we revere[15] the (Vanant star) victorious[12] light spreader[13] created by Mazda[14], we revere[20] the glittering light (of Ahura)[16-17], radiant[18] and full of lustre[19], we revere[23] the self-created[22] agility[21], we revere[26] the boundless[25] time[24], i.e., time without mental limitations, we revere[29] the time[27] of long period[28], we revere[33] the bountiful[31] atmosphere[30] belonging to good creation[32]. We revere[38] the most righteous[34] knowledge[35] created by righteous Mazda[36-37], we revere[42] the good[40] Mazda worshipping[41] religion[39], we revere[45] the self-reliant[44] path[43], we revere[48] the courageous[47] golden contemplated work[46], we revere[52] the happiness-giving[49] mountains[50] created by Mazda[51].

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(9) Vispemcha ashavanem mainyaom yazatem yazamaide, vispemcha ashavanem gaethīm yazatem yazamaide, haom urvānem yazamaide, havām fravashim yazamaide. Jasa me avanghe Mazda. Ashāunām vanghuish surāo spentāo fravashayo yazamaide. Hvare khshaetem ameshem raem aurvat-aspem yazamaide. Ashem Vohu (3).

(10) Fravarāne Mazdayasno Zarathushtrish vidaevo Auhuratkaesho. (*Recite here the Geh concerned.*) Hvarekhshaetahe ameshahe raevahe aurvat aspahe, khshnaothra yasnāicha, vahmāicha, khshnaothrāicha frasastyaecha, Yathā Ahu Vairyo Zaotā frā me mrute, athā ratush ashātchīt hacha frā ashava vidhvāo mraotu.

(11) Havrekhshaetem ameshem raem aurvat-aspem yazamaide. Āat yet hvareraokhshni tāpayeiti, āat yat hvareraocho tāpayeiti, histenti mainyavāongho yazatāongho, satemcha hazanghremcha; tat khareno hāmbārayeinti tat khareno nipārayeinti tat khareno bakhshenti, zâm paiti Ahura-dhātâm, frādhaticha ashahe gaethāo, frādhaticha ashahe tanuye, frādhaticha hvare yat ameshem raem aurvat-aspem.

(12) Āat yat hvare uzukhshyeiti, bvat zâm Ahuradhātâm yaozdāthrem, āpem tachintâm yaozdāthrem, āpem khânyâm yaozdāthrem, āpem zrayanâm yaozdāthrem, āpem armaeshtâm yaozdāthrem. Bvat dâma ashava yaozdāthrem, yāo henti Spentahe Mainyeush.

(13) Yedhi zi hvare noit uzukhshyeiti, adha daeva vispāo merenchinti yāo henti hafto-karshvohva; nava chish mainyava Yazata anghava astvaiti paiti-drām noit paitishtâm vidhenti.

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(9) We revere[5] all[1] the righteous[2] spirituals[3], who are worthy of adoration[4]. We revere[10] all[6] the righteous[7] worldly[8] (creations) which are worthy of adoration[9], we revere[13] our[11] souls[12], we revere[16] our[14] fravashis[15]. O Mazda[20], come[17] to my[18] help[19]. We revere[26] the excellent[22], brave[23], bountiful[24] fravashis[25] of the righteous[21]. We revere[31] the shining sun[27], eternal[28], brilliant[29] and emitting strong (light)[30]. Ashem Vohu (3).

(10) I profess myself[1] a Mazda worshipping[2] follower of Zarathushtra[3] turning away from evil[4], acting in accord with the law of Ahura[5-6]. (Pray the appropriate Geh.)

For the satisfaction[11], reverence[12], praise[13], propitiation[14] and glorification[15] of the shining sun[7], eternal[8], brilliant[9] and emitting strong (light)[10], the Zaota[17] may tell[19] me[18]: "Just as God is to be admired[16], so the prophet on account of his righteousness[20], (and who) has declared[23] (for us) the righteous[21] wisdom[22]."

(11) We revere[5] the shining sun[1], eternal[2], brilliant[3] and emitting strong (light)[4]. When[6] the sun's light[7] is shining[8], when[9] the sun's rays[10] are shining[11], then the spirituals[13] (rays) worthy of adoration[14] stand[12] by hundreds[15] and thousands[16], they[17] gather together[19] the lustre[18], they[20] send down[22] the lustre[21], they[23] distribute[25] the lustre[24], over[27] land[26] created by Ahura[28], to render prosperous[29] the righteous[30] creation[31], to render prosperous[32] the righteous[33] body[34], to render prosperous[35] the sun[36], to have power[37], to remain eternal[38], brilliant[39] and emit strong (light)[40].

(12) When[1] the sun rises[2], the land[4] created by Ahura[5] becomes[3] purified[6], it purifies[9] the flowing[8] waters[7], purifies[12] the water[10] of the springs[11], purifies[15] the waters[13] of the sea[14], purifies[18] the stagnant[17] waters[16], the righteous[21] wisdom[20] becomes[19] purified[22] which[23] is[24] of holy[25] mentality[26].

(13) Because[2] if[1] the sun[3] were not[4] to rise[5] here[6] the evil forces[7] will devastate[9] all[8] which[10] exists[11] in the seven regions[12] and in the corporeal[18] world[17] no[13-14] spiritual[15] worthy of

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(14) Yo yazaite hvare yat ameshem raem aurvat-aspem, paitishtāte-e temanghâm, paitishtāte-e temaschithranâm daevanâm, paitishtāte-e tāyunâmcha hazasnâmcha paitish-tāte-e yātunâmcha pairikanâmcha, paitishtāte-e ithyejangho marshaonahe, yazaite Ahurem Mazdâm, yazaite Ameshe Spente, yazaite haom urvānem khshnāvaiyeiti vīspe mainyavacha Yazata gaethyācha yo yazaite hvare yat ameshem raem aurvataspem.

(15) Yazāi Mithrem vouru-gaoyaoitīm hazangra-gaoshem baevare chashmanem, yazāi, vazrem hunivikhtem, kameredhe paiti daevanâm, Mithrahe vouru-gaoyaoitoish, yazāi hakhedhremcha, yat asti hakhedhranâm vahishtem, antare Māonghemcha Hvarecha.

(16) Ahe raya kharenanghacha, tem yazāi surunvata yasna, hvare-khshaetem ameshem raem aurvat-aspem zaothrābyo, hvare-khshaetem ameshem raem aurvataspem yazamaide.

Haomayo gava baresmana, hizvodanghangha, mâthracha, vachacha shyaothnacha zaothrābiyascha, arshukhdhaeibyascha vāghzibyo.

Yenghe hātâm āat yesne paiti vangho.

Mazdāo Ahuro vāethā ashāt hachā.

Yāonghâmchā tâschā tāoschā yazamaide.

(*Recite mentally.*) Hormazd Khodāe awazunīe mardum mardum sardagân, hamā sardagân, hambāyaste vehān oem behdin Māzdayasnân, āghaī āstavānī neki rasānad; aedum bâd! (*Recite aloud.*) Yathā Ahu Vairyo (2).

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adoration[16] can afford protection[19] nor[20] can have power[21] to withstand[22] (the calamity).

(14) He who[1] gives praise[2] to the sun[3] that[4] is eternal[5], brilliant[6] and emitting strong[7] (light), offers resistance[8] to darkness[9], offers resistance[10] to the evil[12] having the germ of darkness[11], offers resistance[13] to thief[14] and plunderer[15], offers resistance[16] to sorcerers[17] and sorceresses[18], offers resistance[19] to deadly[21] destruction[20], reveres[22] Ahura[23] Mazda[24], reveres[25] the eternal[26] holy[27] (laws), reveres[28] his own[29] soul[30], whoever[36] reveres[37] the sun[38] that[39] is eternal[40], brilliant[41] and emitting strong[42] (light), (with him) are pleased[31] all[32] the spiritual[33] and worldly[35] admirable ones[34].

(15) I revere[1] Mithra[2] (the sun's light[2]) giver of life to spacious mother earth[3], hearing 1,000[4] and acquiring and respecting 10,000 (i.e. plenty of) spiritual knowledge[5]. I revere[6] the heavy mace[7], well-aimed[8] against[10] the brainless heads[9] of the evil doers[11], of Mithra[12] (the heavenly light[12]) giver of life to spacious mother earth[13]. I revere[14] the friendship[15] which[16] is[17] the best[19] friendship[18] between[20] the moon[21] and the sun[22].

(16) For its[1] brilliance[2] and glory[3], I[4] revere[5] with noted[6] adoration[7] that shining sun[8] eternal[9], brilliant[10] and emitting strong[11] (light). I revere[17] with offering[12] the shining sun[13], eternal[14], brilliant[15] and emitting strong[16] (light).

One's own self[1] should be pure[2] of high mentality[3] (have) wisdom of tongue[4], mind[5], words[6] and deeds[7] and offer prayers[8] with truly spoken[9] words[10].

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

(Recite mentally.) Ahura Mazda[1] Lord[2], you benefactor[3], of humanity[4] and of the races[6] of mankind[5] and of the other[7] kingdoms of nature[8], you ideal of existence for the righteous[9], grant[16] me[10], a believer[12] in the good faith[11] of Mazda worship[12], an

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(17) Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Hvare khshaetahe ameshahe raevahe aurvat-aspahe. Ashem Vohu (3)

(18) Ahurānish Ahurahe vahistābyo zaothrābyo, sareshtābyo zaothrābyo, dahmo-pairi-angharshtābyo zaothrābyo. Ashem Vohu (1).

(*Recite fully*). Ahmāi raescha: Hazangrem: Jasa me avanghe Mazda: Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (*name here the day of prayer*), Māh-i mubārak (*name the month*), geh-e (*name the Geh*), namāz Dādār-e Gehân dāmân. Khshnaothra Ahurahe Mazdāo taroidite anghrahe mainyeush, haithyā varshtām hyat vasnā fershotemem: staomi ashem: Ashem Vohu (1).

Gorje khoreh awazāyād Khorshed amarg rayomand aurvadasp. Berasād amāvand pirozgar amāvandī pīrozgari. Dād din beh māzdayasnān, āgahi ravāi goāfrangānī bād Hafte Keshvar zamin: aedun bād! Man āno āwāyad shudan. (*Repeat thrice.*)

Ashaone, Ashem Vohu (1).

(*Recite facing south.*) Dādār-e-Gehân dine-e Māzdayasni dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sura Anāhite, Ashaone. Ashem Vohu (1).

Nemo urvaire vanguhi Mazda-dhāte! Ashaone Ashem Vohu (1).

Hvarekhshaetem ameshem raem aurvat-aspem yazamaide. Ashem Vohu (1).

Khorshed amarg rayomand aurvad-asp bē-rasād! Ashem Vohu (1).

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understanding of it[13], unshaken fidelity towards it[14] and the goodness of it[15]. So may it[18] be[17]. (Recite aloud,) Yatha Ahu Vairyo (2).

(17) I admire[5] the adoration[1], homage[2], strength[3] and vigour[4] of the shining sun[6], eternal[7], brilliant[8] and emitting strong[9] (light).

(18) To Ahura[1] and those pertaining to Ahura[2] (we offer) best[3] offering[4], finest[5] offering[6], offering[8] tested by pious persons[7]

Ashem Vohu (1).

(Pray.) Ahmai raescha, Hazangrem, Jasa me avanghe Mazda. Kerfeh Mozd.

On this auspicious day, bearing the pure and holy name..... .....in the auspicious month....., in geh .....we salute the Creator of all the creations of the world. Let the glory of Ahura Mazda be high. Let there be contempt for the evil mind, such is the wish of those who adhere to rightousness. I praise rightnousness. Ashem Vohu (1).

May his glory[2] and radiance[1] increase[3], the sun[4] which is eternal[5], brilliant[6] and emitting strong[7] (light). May he strong[9] and majestic[10] with his strength[11] and majesty[12] come to our help[8].

May the knowledge[17], extent[18] and fame[19] of the commandments[13] of the most excellent[15] Mazda worshipping[16] religion[14] ever increase[20] over the land of the seven regions[21]. So may it[23] be[22]. I have[24] to realise[26] Him[25], I have to realise Him, I have to realise Him. Unto the righteous[27]. Ashem Vohu (1).

(Facing South.) The Creator[1] of the Universe[2] has sent the faith[3] of Mazda worship[4] revealed[5] by Zarathushtra[6]. Salutations[7] to the most[9] beneficent[8] Ardvi Sur[10] Anahita[11], (perfect two fold tool[10] of Cardiac Plexus). Ashem Vohu (1).

Salutations[12] to the good[14] and holy[16] world of plants[13] created by Mazda[15]. Ashem Vohu (1).

We revere[5] the shining sun[1], eternal[2], brilliant[3] and emitting strong[4] (light).

May the sun[6], eternal[7], brilliant[8] and emitting strong[9] (light) come to our[10] (help). Ashem Vohu (1).

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MEHER NIYĀESH

Note:—This Niyaesh is recited during Havan, Rapithwan and Uziran Geh only, soon after the Khorshed Niyaesh.

Pa nām-e Yazdān Ahuramazda khodāe awazuni gorje khoreh awazāyād; Meher frāgayod dāware rāst bērasād. Az hamā gunāh patet pashemānum: az harvastīn dushmata, duzhukhta, duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem bun bud ested, az ān gunāh manashanī, gevashnī kunashnī, tanī ravānī getī minoānī, okhe awāksh pashemān pa se gavashni pa patet hom.

(1) Nemase-te Ahura Mazda! Nemase-te Ahura Mazda! Nemase-te Ahura Mazda! Thrīschit paro anyāish dāmān. Nemo ve Ameshā Spentā vīspe hvarehazaoshāo. Aetat jahāt Ahurem Mazdām, aetat Ameshe Spente, aetat ashaonām Fravashish, aetat Vayām dareghokhadhātem.

(2) Khshnaothra Ahurahe Mazdāo, taroidīte anghrahe mainyeush, haithyāvarshtâm hyat vasnā fershotemem. Staomi ashem: Ashem Vohu (1).

(3) Ferastuye humatoibyaschā, hukhtoibyaschā, hvarshtoibyaschā, māthwoibyashā, vakhedhwoibyaschā, varsht voibyaschā. Aibigairyā daithe vīspā humatāchā, hukhtāchā, hvarshtāchā. Paiti richya daithe vispā dushmatāchā, duzukhtāchā, duzvarshtāchā.

(4) Ferā ve rāhī, Ameshaā Spentā, yasnemchā vahmemchā ferā mananghā ferā vachanghā ferā shyaothnā, ferā anghuyā, ferā tanvaschīt khakhyāo ushtanem; staomi ashem. Ashem Vohu (1).

(5) Nemo Ahurāi Mazdāi! Nemo Ahurāi Mazdāi! Nemo Ahurāi Mazdāi! Nemo Ameshaeibyo Spentaeibyo! Nemo Mithrāi vourugaoyaoite-e! Nemo Havrekhshaetāi aurvat-aspāi! Nemo ābyo doithrābyo yāo Ahurahe Mazdāo! Nemo Geush, nemo gayehe, nemo Zarathushtrahe Spitāmahe ashaono fravashe-e! Nemem

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MEHER NIYAESH

With the adorable[2] name[1] of God[4] Ahura Mazda[3] the benefactor[5], may His glory[6] and radiance[7] increase[8], may Meher[9] (heavenly light) giver of life to spacious mother earth[10] righteous judge[11] come[12] (to my aid).

From all my sins, I repent and turn back, from every evil thought, evil word and evil deed which in this world, I may have thought, I may have uttered and I may have commited or I may have been the cause of, or originated through me from all such sins against good thoughts, good words and good deeds, pertaining to my body and soul, pertaining to this world and the spiritual world, I repent with the three words and turn back.

(1) Homage unto Ahura Mazda, Homage unto Ahura Mazda, Homage unto Ahura Mazda, three times indeed before any other creation in general. Homage to eternal holy (laws) which all are of the same shining desire. May this (prayer) reach Ahura Mazda, may this (prayer) reach the eternal holy (laws), may this (prayer) reach the righteous fravashis, may this (prayer) reach the long self created period.

(2) May the glory of Ahura Mazda be high, may there be contempt for the evil mind, such is the uppermost wish of those who practise virtuous deeds. I praise righteousness. Ashem Vohu (1).

(3) I dedicate myself to good thoughts, good words, and good deeds in thoughts, words and deeds. I uphold all good thoughts, good words and good deeds. I renounce all bad thoughts, words and deeds.

(4) I dedicate to you, the eternal holy (laws), in reverence and homage, my thoughts, my words, my deeds, my conscience, my body and (my) own life. I praise righteousness. Ashem Volu (1).

(5) Homage unto Ahura Mazda, Homage unto Ahura Mazda, Homage, unto Ahura Mazda, Homage unto the eternal holy (laws), Homage to Mithra (heavenly light) which

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vispayāo ashaono stoish, haithyāicha, bavāithyāicha, bushyāithyāicha.

(*During Havan Geh recite as under thrice.*)

"Vohu ukhshyā manadghā khshathrā ashāchā ushtātanum." Ashem Vohu (3).

(*During Rapaithwan Geh recite as under thrice.*)

"Imā raochāo barezishtem barezemanâm." Ashem Vohu (3).

(*During Uziran Geh recite as under thrice.*)

"Yahmi spentā thwā mainyu urvaese jaso." Ashem Vohu (3).

(6) Mithrem vouru-gaoyaoitīm yazamaide, arsh-vachanghem, vyākhanem, hazangra-gaoshem, hutāshtem, baevarechashmanem, berezantem, perethu-vaedhayanem, surem, akhəfnem, jaghāurvāonghem.

(7) Mithrem vispanām dakhyunām danghu-paitīm yazamaide, yim fradathat Ahuro Mazdāo, kharenanguhastemem mainyavanâm yazatanâm, tat no jamyāt avanghe Mithra Ahura berezantə. Hvare-khshaetem ameshem raem aurvataspem yazamaide.

(8) Tishtrīm dravo-chashmanem yazamaide, Tishtrīm dravochashmanem yazamaide, Tishtrīm dravo-chashmanem yazamaide; Tishtrīm yazamaide, Tishtrenyo yazamaide, Tishtryo raevāo kharenanguhāo yazamaide, Vanantem stārem Mazdadhātem yazamaide, Tishtrīm stārem raevantem kharenanguhantem yazamaide, thwāshem khadhātem yazamaide, zravānem akaranem yazamaide, zravānem daregho-khadhātem yazamaide, vātem spentem hudhāonghem yazamaide, razishtâm chistâm Mazdadhātâm ashaonīm yazamaide, daenâm vanguhīm Māzdayasnīm yazamaide, pathâm khāshtāitīm yazamaide, zarenumantem surem yazamaide, saokantem gairīm Mazdadhātem yazamaide.

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is giver of life to spacious mother earth, Homage to the shining sun which is emitting strong (light), Homage to the two eyes (Sun and Moon) of Ahura Mazda, Homage to the earth, Homage to life, Homage to the righteous fravashis of Zarathushtra Spitama, Homage to the entire righteous creation which exists, which was, and which will be hereafter.

(In the Havan Geh, pray.) O God increase vitality in my body, through good thoughts, moral courage and righteousness.

(In the Rapithwin Geh, pray). This exalted of the most exalted light.

(In the Ujiran Geh, pray.) You will come in the end with your prospering mind.

(6) We revere Mithra (heavenly light) which is giver of life to spacious mother earth, of righteous truthful word, well known hearing 1,000 and acquiring and respecting 10,000 (i.e. plenty of) spiritual knowledge, beautifully formed, exalted. making a thorough survey, courageous, sleepless and awake.

(7) We revere Mithra (heavenly light) ruler of all countries whom Ahura Mazda has created full of lustre (amongst) spiritual admirable ones. May it come here for our assistance, the exalted Mithra (heavenly light) of God. We revere the shining sun, eternal, brilliant and emitting strong (light).

(8) We revere the glittering light powerful possessor of spiritual knowledge (repeat three times.) We revere the glittering light of (Ahura), we revere the glittering light of assistants. We revere the glittering light of Ahura, the brilliant and glorious, we revere the victorious light spreader created by Mazda, we revere the glittering light (of Ahura) radiant and full of lustre, we revere the self-created agility, we revere the boundless time i.e. time without mental limitations, we revere the time of long period, we revere the bountiful atmosphere belonging to good creation, we revere the most righteous knowledge created by righteous Mazda, we revere the good Mazda worshipping religion, we revere the self-reliant path, we revere the courageous golden contemplated work, we revere the happiness giving mountain created by Mazda.

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(9) Vispemcha ashavanem mainyaom yazatem yazamaide, vispemcha ashavanem gaethīm yazatem yazamaide, haom urvānem yazamaide, havâm fravashim yazamaide. Jasa me avanghe Mazda! Ashāunâm vanguhīsh surāo spentāo fravashayo yazamaide, Mithrem vouru gaoyaoitim yazamaide. Ashem Vohu (3).

(10) Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahuratkaesho, (*Recite here the Geh concerned.*) Mithrahe vouru-gaoyaoitoish hazangra gaoshahe baevare-chashmano, aokhto nāmano yazatahe, rāmnascha khāstrahe, khshnaothra yasnāicha, vahmāicha, khshnaothrāicha, frasastayaecha Yathā Ahu Vairyo Zaotā frā me mrute athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

(11) Mithrem vouru-gaoyaoitīm yazamaide, arshvachanghem vyākhanem, hazangra-gaoshem, hutāshtem, baevare chashmanem, berezantem, perethu-vaedhayanem, surem akhafnem, jaghāurvāonghem.

Mithrem aiwi-dakhyum yazamaide;

Mithrem antare-dakhyum yazamaide;

Mithrem ā-dakhyum yazamaide;

Mithrem upairi-dakhyum yazamaide;

Mithrem adhairi-dakhyum yazamaide;

Mithrem pairi-dakhyum yazamaide;

Mithrem aipi-dakhyum yazamaide.

(12) Mithra Ahura berezanta aithyezangha ashavana yazamaide, streushcha māonghemcha hvarecha urvarāhu paiti baresmanyāhu, Mithrem vispanâm dakhyunâm danghu-paitīm yazamaide.

(13) Ahe raya kharenanghacha tem yazāi surunvata yasna. Mithrem vouru gaoyaoitīm, Zaothrābyo Mithrem vouru gaoyaoitim yazamaide, rāma-shayanem hu-shayanem Airyābyo danghubyo.

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(9) We revere the righteous spirituals who are worthy of adoration. We revere all the righteous worldly creations which are worthy of adoration, we revere our souls, we revere our fravashis, O Mazda, come to my help. We revere the excellent, brave, bountiful farohars of the righteous, we revere the shining sun, eternal brilliant and emitting strong (light). Ashem Vohu (3).

(10) I profess myself to be a Mazda worshipping follower of Zarathushtra, turning away from evil, acting in accord with the law of Ahura. (Pray the appropriate Geh.)

For the satisfaction, reverence, praise, propitiation and glorifition of Mithra (heavenly light) giver of life to spacious mother earth, hearing 1,000 and acquring and respecting 10,000 (i.e, plenty of) spiritual knowledge, of the famous name of Meher the admirable one (giving) comfort to one's conscience, the Zaota may tell me: "Just as God is to be admired, so the prophet on account of his righteousness (and who) has declared (for us) righteous wisdom."

(11) We revere[3] Mithra[1] (heavenly light) giver of life to spacious mother earth[2], of righteous truthful word[4], celebrated[5], hearing 1,000[6] and acquiring and respecting 10,000 (i.e. plenty of) spiritual knowledge[8], beautifully formed[7], exalted[9], making a thorough survey[10], courageous[11], sleepless[12] and awake[13].

We revere[16] Mithra[14] (heavenly light) of the surrounding countries[15]. we revere[19] Mithra[17] (heavenly light) of the countries in the interior[18], we revere[22] Mithra[20] (heavenly light) pertaining to this country[21], we revere[25] Mithra[23] (heavenly light) of the upper countries[24], we revere[28] Mithra[26] (heavenly lignt) of the lower countries[27], we revere[31] Mithra[29] (heavenly light) of the countries round about[30], we revere[34] Mithra[32] (heavenly light) of the countries behind[33].

(12) We revere[6] Mithra[1] (heavenly light) exalted[3] by Ahura[2], eternal[4] and righteous[5], the stars[7], the moon[8], the sun[9], the trees[10], according to[11] high mentality[12]; we revere[17] Mithra[13] (heavenly light) ruler[16] of all[14] countries[15].

(13) For its brilliance and glory, I revere with audible prayer that Mithra (heaven's light) giver of life to spacious mother earth.

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(14) Ācha no jamyāt avanghe, ācha no jamyāt ravanghe, ācha no jamyāt rafnanghe, ācha no jamyāt marzdikāi, ācha no jamyāt baeshazāi, ācha no jamyāt verethraghnāi, ācha no jamyāt havanghāi, ācha no jamyāt ashavastāi, ughro, aiwithuro, yasnyo, vahmyo, an-aiwi-drukhto vīspemāi anguhe astvaite, Mithro yo vouru-gaoyaoitish!

(15) Tem amavantem yazatem surem dāmohu sevishtem, Mithrem yazāi zaothrābyo, tem pairi-jasāi vantacha nemanghacha, tem yazāi surunvata yasna Mithrem vouru-gaoyaoitīm zaothrābyo, Mithrem vouru-gaoyaoitīm yazamaide.

Haomayo gava bareshmana, hizvodanghangha, mânthracha, vachacha shyaothnacha zaothrābiyascha, arshukhdhaeibyascha vāghzibyo.

Yenghe hātâm āat yesne paitī vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschō yazamaide.

(*Recite mentally.*) Hormazd Khodāe awazunie mardum mardum saradagân, hamā sardagân, ham-bāyaste vehān oem behdin Māzda yasnân, āgahī āstavāni, nekī rasānad; aedun bād! (*Recite aloud.*) Yathā Ahu Vairyo (2).

(16) Yasnemcha, vahmemcha aojascha zavarecha āfrīnāmi, Mithrahe vouru gaoyaoitoish hazangra-gaoshahe, baevarechashmano, aokhto-nāmano yazatahe, Rāmnascha khāstrahe. Ashem Vohu (1).

(*Recite fully.*) Ahmāi raescha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

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We revere and call for assistance Mithra (heaven's light) giver of life to spacious mother earth in the Aryan country of happy and good dwelling.

(14) May it come for our assistance, may it come for our affluence, may it come for our delight, may it come for our forgiveness, may it come for our health, may it come for our victory, may it come for the prosperity of our family, may it come for our purity, the strong, powerful, worthy of reverence, worthy of praise undeceived in the entire corporeal world, Mithra (heavenly light) which is giver of life to spacious mother earth.

(15) That courageous, most worthy of adoration, powerful, most beneficent creation, Mithra (heavenly light). I praise and offer prayer. I go near it with love and homage. I revere it with audible prayer Mithra (heavenly light) giver of life to spacious mother earth. I revere and offer prayer to Mithra (heavenly light) giver of life to spacious mother earth.

One's own self should be pure of high mentality, (have) wisdom of the tongue, mind, words and deeds and offer prayers with truly spoken words.

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

(Recite mentally.) Ahura Mazda Lord, you benefactor of humanity and of the races of mankind and of the other kingdoms of nature, you ideal of existence for the righteous, grant me a believer in the good faith of Mazda worship, an understanding of it, unshaken fidelity towards it and the goodness of it. So may it be. (Recite aloud.) Yatha Ahu Vairyo (2).

(16) I admire the adoration, homage, strength and vigour of Mithra (heavenly light) which is giver of life to spacious mother earth, hearing 1,000 and acquiring and respecting 10,000 (i.e. plenty of) spiritual knowledge, revered with well-praised name (giving) comfort to one's own conscience. Ashem Vohu (1).

(Pray.) Ahmai raescha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

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Roz nek nām, roz pāk nām roz mubārak (*name here the day of prayer*), māh-e-mubārak (*name the month*), geh (*name the Geh*), namāz Dādār-i gehân dāmân. Khshnaothra Ahurahe Mazdāo taroidite anghrahe mainyeush, haithyā varshtâm hyat vasnā fershotemem; staomi ashem; Ashem Vohu (1).

Gorje khoreh awazāyād, Meher frāgayod dāware rāst berasād amāvand pirozgar amāvandi pirozgari. Dād din beh Māzdayasnān āgahi ravāi goāfrangâni bād, Hafte Keshvar zamin; aedun bād!

Man āno āwāyad shudan; man āno āwāyad shudan; man āno āwāyad shudan. Ashaone Ashem Vohu (1)

(*Recite facing south.*) Dādār-i gehân dine Māzdayasni dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sura Anāhite! Ashaone Ashem Vohu (1).

Nemo urvaire vanguhi Mazda-dhāte! Ashaone Ashem Vohu (1).

Mithrem vouru-gaoyaoitim yazamaide. Ashem Vohu (1).

Meher frāgayod dāware rāst bē-rasād! Ashem Vohu (1).

VISPA HUMATA

Note:—To be recited thrice, immediately after Meher Niyaish.

Vispa humata, vispa hukhta, vispa havarshta, baodhovarshta; vispa dushmata, vispa duzukhta, vispa duzhvarshta, noit baodhovarshta, vispa humata, vispa hukhta, vispa hvarshta, vahistem anghuim ashaeta. Vispa dushmata, vispa duzhukhta, vispa duzhvarshta, achishtem anghuim ashaeta. Vispanâmcha humatanâm, hukhtanâm, hvarshtanâm vahishta anghui; Āat hacha chithrem ashaone. Ashem Vohu (1).

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On the auspicious day, bearing the pure and holy name..... .....in the auspicious month.....in the Geh.....we salute the Creator of all the creations of the world.

Let the glory of Ahura Mazda be high, let there be contempt for the evil mind, such is the wish of those who adhere to righteousness. I praise righteousness. Ashem Vohu (1).

May his glory and radiance increase, Mithra (heavenly light) the most fair and just, may he strong and majestic with his strength and majesty come to our help. May the knowledge, extent and fame of the commandments of the excellent Mazda worshipping religion ever increase over the world, over all the seven regions, so may it be, I have to realise Him, I have to realise Him, I have to realise Him. Unto the righteous. Ashem Vohu (1).

(Facing South.) The Creator of the universe has sent the faith of Mazda worship revealed by Zarathushtra. Salutations to the most beneficent Ardvi Sur Anahita (perfect twofold tool of Cardiac plexus). Ashem Vohu (1).

Salutation to the good and holy world of plants created by Mazda. Ashem Vohu (1).

We revere Mithra (heavenly light) which is giver of life to spacious mother earth. May Meher (heavenly light), increased life giving righteous judge come to my (aid). Ashem Vohu (1).

VISPA HUMATA

All good thoughts, good words and good deeds are products of (good) wisdom. All bad thoughts, bad words and bad deeds are not products of wisdom. All good thoughts, words and deeds lead to heaven, all bad thoughts, bad words and bad deeds lead to hell. All good thoughts, good words and good deeds are the best acquisition. Righteous people know it as such. Ashem Vohu (1).

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DOA NĀM SETĀYESHNE

Khshnaothra Ahurahe Mazdāo. Ashem Vohu (1).

(1) Ba nām-e Yazade, bakshāyandehe bakhshāyeshgare meherbān. Nām setāyeshne Ahuramazda, hamābud, o hamāhast, o hamā-bed. Nām-e Yazade Spentā-mino, andarach Minoān mino. Azash khudash yak nām Ahuramazadacha. Khodāe mehest O Tavānā, O Dānā O Dādār, O Parvartār, O Pānā, O Khāvar, O Kerfehgar, O Avakhshidār, avizeh veh dādastāni hamāzor.

(2) Sepās o-e buzorg hastiân ke āfrid avanid, o pa khesh angāmbati zor dānāi, avartar shesh Ameshāspandān, avad vesh yazdân, roshan Behesht Garothmān, o gerd āsmān, o khur tāvā, o māh bāmi, o satare vash-tokhm, bād, andar vāe, o āv, o Ātash. o zamin, o orvar, o gospand, o ayokhshast, o mardum.

(3) Yazashne o niyāeshne az o-e Khodāe kerfehgar, ke meh kard az har getihā daheshnān mardum pa gavāesh mādān dād o sheheriāreshe angām, rāinidāresh dāmān pa rakhma angezashne parhez devān.

(4) Namāz o-e vispa-āgāh ash khāvar, kesh farestid pa Zaratosht Spentamān asho-farohar, ashtash o-e dāmān dindāneshne, varoeshne, āsne-kheradi, goshosruteh kheradi. Dānāesh o rāenidāresh, vispa hastān o budān o bedān, frahangân frahang Mâthra Spenta, ku bed ravân hu-pul bokhtāresh, az dozakh vadārdār o-e āne pehlum akhân ashoân, roshan hand huboe hamā-nekash.

(5) Pa framāne to khāvar, (*repeat thrice*) padiram o mīnam o goyam o varzam dīn avizeh āstuān hom pa har kerfeh, avākhsh az vispa bazeh. Avizeh dārhom khudash āsnideh kunashne, parhezashne o pāk shesh zorāne jān, manashne, gavashne, kunashne, o vir o hosh o kherad.

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DOA NAM SETAYESHNE

To the glory of Ahura Mazda. Ashem Vohu (1).

(1) In the name of the lord, the merciful, the forgiver and the compassionate. This is in praise of Ahura Mazda who always was, always is and will always be. His name is Holy Mentality and he is holy of holy. He has one name which is Ahura Mazda. The God is great, strong, wise, creator, sustainer, protector, tolerator, pious worker, forgiver of sins, giver of impartial justice and all powerful.

(2) I am grateful to the great amongst the living, Who is the creator, Who, with His own power and wisdom, has created six eternal holy (laws), many a great admirable ones, brilliant heaven, the revolving sky, light giving sun, brilliant moon, many types of stars, wind, breeze, water, fire, land, plants, animals, metals and human beings.

(3) I worship and pray to the pious worker, God, Who has given to mankind, from amongst all His products, power to think, has given intelligence to rule timely and guides people of the world to fight, to oppose and be away from bad emotions.

(4) Homage to the all knowing tolerator, who sent through Zarathushtra Spitman of righteous farohar, teachings of religion for the people of the world so that they may have friendship, inculcate faith with inner wisdom and knowledge gained from hearing. For the information and guidance of all men who are, who were and who will be hereafter (has sent) the best of best knowledge, holy manthras which enable the soul to cross the (Chinvat) bridge and give relief from hell and lead the road to the first class house of the righteous which is illuminated, sweet smelling and full of joy.

(5) As per your order, O Forgiver, I acknowledge, remember, explain and accept the pure religion, I am alert to do every pious work and repentantly turn back from all sinfull acts. I keep pure my own self's action and by piety I keep pure my six faculties namely power to think, to speak, to act, to reason, to be wise and intelligent.

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(6) Pa kāme to kerfehgar tavānam kard āne to parastashne, pa beh-manashne beh-gavashne, beh-varzashne, vashāem rāhe roshan ke om na-rasād gerān pazd dozakh, vadiram pa cheshandarg -asam āne behest purboye harvesp pesideh hamā-khāresh.

(7) Setāyeshne o-e avakhshidār Khodāe, ku kāmeh kerfeh pādāeshne kunand framān-rāenidārân, avadum buzed daravandānch az dozakh, o avizehā vināre.: vispe.

(8) Setāyeshne Dādār Ahuramazda, harvesp-āgāh, tavānā o tavangar, haft Ameshāspand, Beherām Yazad pirozgar dushman-zadār Amahe hutāshtahe berasād. Ashem Vohu (1). (*Repeat thrice.*)

NAMASKĀR CHĀR DISĀNO

Az hamā gunāh patest pashemānum; Ashem Vohu (1).

Nemo āonghâm asanghâmcha, shoithranâmcha, gaoyaoitinâmcha, maethananâmcha, avo-kharenanâmcha, apâmcha, zemâmcha, urvaranâmcha, anghāoscha zemo, avanghecha ashno vātahecha ashāono, strām, māongho, huro-anaghranâm raochanghâm khadhātanām, vispanâmcha Spentahe Mainyeush Dāmanâm, ashaonâm, ashaoninâmcha ashahe rathwâm. Ashem Vohu (1).

(*Recite fully.*) Ahmāi raescha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

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(6) O Pious Lord, according to Your wishes enable me to worship You with good thoughts, good words and good deeds, and to keep clear the brilliant path, so that the heavy punishment of hell may not reach me. I may cross the (Chinvat) bridge and reach heaven full of sweet smell, fully adorned and full of happiness.

(7) I praise the sin-forgiving Lord, who gives reward of piety to those who follow His orders with piety. Who in the end will release the sinners from hell and grant freedom to all.

(8) I praise the all-knowing God Ahura Mazda, Who is strong and rich. May the seven eternal holy (laws), the admirable victory which is victorious and subduer of enemies and the well made courage, come to my help. Ashem Vohu (1). (*Repeat thrice.*)

NAMASKAR CHAR DISANO

From all my sins I repent and turn back. Ashem Vohu (1).

Homage be to these lands, to these cities, to the fields, to residential houses, places for getting drinking water, waters. lands, plants, this earth, that sky, pure wind, stars, the moon, the sun, limitless natural light, all produce of holy mentality, righteous males, righteous females and righteous leaders. Ashem Vohu (1).

Ahmai raescha; Hazangrem; Jasa me avanghe Mazda: Kerfeh Mozd.

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MĀH BAKHTĀR NIYĀESH

Pa nām-e yazdān Ahuramazda Khodāe awazunī, gorjekhoreh awazāyād. Māh Bakhtār, Māh Yazad b-ērasād! Az hamā gunāh patet pashemānum, az harvastin dushmata, duzukhta, duzhvarshta, mem pa getī manīd, oem goft, oem kard, oem jast, oem bun bud ested. Az ān gunāh manashni, gavashni kunashni tanī, ravanī, getī mīnoānī, okhe awākhsh pashemān, pa se gavashnī pa patet hom.

(1) Nemo Ahurāi Mazdāi, nemo Ahurāi Mazdāni, nemo Ahurāi Mazdāi! Nemo Ameshaeibyo Spentaeibyo, nemo Māonghāi gaochithrai, nemo paiti- dītāi, nemo paiti-dīte!

Nemo Ahurāi Mazdāi, nemo Ameshaeibyo Spentaeibyo, nemo Māonghāi gaochithrāī, nemo paiti-ditāi, nemo paiti-dīte!

Nemo Ahurāi Mazdāi, nemo Ameshaeibyo Spentaeibyo, nemo Māonghāi gaochithrāi, nemo paiti-ditāi, nemo paiti-dite!

(2) Khshnaothra Ahurahe Mazdāo, taroidīte anghrahe mainyeush; haithyā varshtām hyat vasnā fershotemem.. Staomi ashem. Ashem Vohu (3).

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahuratkaesho. (*Recite here Geh concerned.*) Māonghahe, goachithrahe geushcha aevo-dātayāo, geuscha pour-saredhyāo, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayecha, Yathā Ahu Vairyo zaotā frā me mrute, athā ratush ashātchīt hacha frā ashava vīdhvāo mraotu.

(3) Nemo Ahurāi Mazdāi, nemo Ameshaeibyo Spentaeibyo, nemo Māonghāi gaochithrāi, nemo paiti-ditāi, nemo paiti-dīte!

(4) Kat māo ukhshyeiti, kat māo nerefsaiti. Pancha-dasa māo ukhshyeiti, pancha-dasa māo nerfasaiti. Yāo he ukhshyāstāto, tāo nerefsāstāto, tāo nerefsāstāto yāo he ukhshyāstātas-chit. Ke yā māo ukhshyeiti nerfasaiti thwat.

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MAH BAKHTAR NIYAESH

In the name of the adorable Ahura Mazda God, the beneficent, may His glory and radiance increase. May the moon, the bestower of glory, moon the admirable one come to my aid.

From all my sins, I repent and turn back, from every evil thought, evil word and evil deed which in this world, I may have conceived, uttered or committed or I may have been the cause of or originated through me, from all such sins against good thoughts, good words and good deeds, pertaining to my body and soul, pertaining to this world and the spiritual world, I repent with the three words and turn back.

(1) Homage[1] to Ahura Mazda[2], (repeat thrice) homage[3] to the eternal holy[4] (laws), homage[5] to the moon[6] a part of the universe[7], homage[8] to the part that was seen[9], homage[10] to the part that is seen[11] (repeat 3 times).

(2) Let satisfaction[1] be for Ahura[2] Mazda[3] and contempt[4] for the evil[5] mind[6], such[7] is the wish[8] of those who adhere to righteousness[9]. I praise[10] righteousness[11]. Ashem Vohu (3).

I profess myself to be a Mazda worshipping follower of Zarathushtra turning away from evil, acting in accord with the Law of Ahura. (The Geh).

For the satisfaction, the reverence, praise, glorification and propitiation of the moon, a part of the universe, for the primal creation of the universe, for the many other universes, the Zaota may tell me: "Just as God is to be admired, so the prophet on account of his righteousness, (and who) has declared (for us) the righteous wisdom."

(3) Homage to Ahura Mazda, homage to the eternal holy (laws), homage to the moon a part of the universe, homage to the part that was seen, homage to the part that is seen.

(4) When[1] does the moon[2] wax[3], when[4] does the moon[5] wane[6]? For fifteen days[7] does the moon[8] wax[9] for fifteen days[10] does

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(5) Māonghem gaochithrem ashavanem ashahe ratum yazamaide. Tat Māonghem paiti-vaenem, tat Māonghem paiti vīsem, raokhshnem Māonghem aiwi-vaenem, raokhshnem Māonghem aiwi-vīsem, histenti Ameshāo Spenta khareno dārayeinti, histenti Ameshāo Spenta khareno bakshenti, zâm paiti Ahuradhātâ·n.

(6) Āat yat Māonghahe raokshni tāpayeiti, mishati urvaranām zairi-gaonanâm zaramaem paiti zemādha uzushyeiti Antare māonghāoscha pereno-māonghāoscha, vīspatathāoscha. Antare-māonghem ashavanem ashahe ratum yazamaide; pereno-māonghem ashavanem ashahe ratum yazamaide; vīspatathem ashavanem ashahe ratum yazamaide.

(7) Yazāi Māonghem gaochithrem, baghem, raevantem, khare-nanguhantem, afnanguhantem, tafnanguhantem, varechanguhantem, khshtāvantem ishtivantem, yaokhshtivantem, saokavantem zairim-yāvantem vohvāvantem, baghem baeshazem.

(8) Ahe raya kharenanghacha, tem yazāi surunvata yasna Māonghem gaochithrem, zaothrābyo Māonghem gaochithrem ashavanem ashahe ratum yazamaide.

Haomayo gava bareshmana hizvodanghangha, mâthracha, vachacha shyothnacha zaothrābiyascha, arshukhdhaeibyascha vāghzibyo.

Yenghe hātâm āat yesne paiti vangho.

Mazdāo Ahuro vaethā ashāt hachā.

Yāonghâmchā tâschā tāoschā yazamaide.

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the moon[11] wane[12]. As many days[13] it[14] does wax[15] so many days[16] (it) does wane[17]. As many days[18] (it) does wane[19] similarly[23] so many days[20] it [21] does wax[22]. Who[24] other than[25] You[29] causes the moon[26] to wax[27] and wane[28]?

(5) We revere[6] the moon[1] a part of the universe[2] the righteous[3] master[5] of righteousness[4], that[7] moon[8] I see[9] that[10] moon[11] I acknowledge[12], the bright[13] moon[14] I see[15] the bright[16] moon[17] I accept[18], the eternal holy[20] (laws), stand[19] and support[22] the glory[21], the eternal holy[24] (laws) stand[23] and distribute[26] the glory[25] over[28] the land[27] created by Ahura[29].

(6) When[1] the moon's[2] light[3] shines[4], due to moisture[5], green coloured[7] off-shoots[8] grow up[11] on plants[6] on[9] lands[10] in the days after the new moon[12], on the night destroying lunar days[13] and the days after the full moon[14]. We revere[19] the day of the new moon[15], the righteous[16] master[18] of righteousness[17]; we revere[24] the day of the full moon[20] the righteous[21] master[23] of righteousness[22]. We revere[29] the day after the full moon[25] the righteous[26] master[28] of righteousness[27].

(7) I revere[1] the moon[2] a part of the universe[3], bestower of bliss,[4] luminous[5], glorious[6], water giving[7], warmth giving[8], brilliant[9] support giving[10], comfort bestowing[11], skilful[12], happiness giving[13] verdure bestowing[14], gift bestowing[15], health[17] and power bestowing[16].

(8) For[1] its brilliance[2] and glory[3] I[4] revere[5] with audible[6] prayers[7] the moon[8], a part of the universe[9]. I call for assistance[10] and revere[16], the moon[11], a part of the universe[12], the righteous[13] master[15] of righteousness[14].

One's own self should be pure, of high mentality, (have) wisdom of the tongue, mind, words and deeds and offer prayer with truly spoken words.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

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(*Recite mentally.*) Hormazd Khodāe awazunie mardum mardum sardagân, hamā sardagân, ham-bāyaste vehān oem behdin Māzdayasnân, āgahi āstavāni neki rasānad; aedun bād! (*Recite aloud.*) Yathā Ahu Vairyo (2).

(9) Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Māonghahe gaochithrahe, geushcha acvodātayāo, geushcha pourusaredhayāo, Ashem Vohu (3).

(10) Dasta amem verethraghnemcha, dasta geush Khāthronahim dasta narâm pourutātem, stāhyanâm vyākhananâm vanatâm avanemnanâm hathra-vantâm hamerethe, hathravantâm dushmainyush, sterṛatâm chithra avanghâm.

(11) Yazata pouru kharenangha; yazata pouru baeshaza, chitra vo buyāresh masānāo, chithra vo zavanosavo chithrem boit yuzemchit khareno, yazemnāi āpo dāyata. Ashem Vohu (1).

(*Recite fully*). Ahmāi-raescha; Hazangrem, Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām roz mubārāk (*name here the day of prayer*), Māhe mubārak (*name the month*), geh e (*name the Geh*). namāz Dādār-i gehân dāmân. Khshnaothra Ahurahe Mazdāo. nemo Ahurāi Mazdāi, nemo Ameshaeibyo Spentaeibyo, nemo Māonghāi goachithrāi nemo paiti-ditāi, nemo paiti-dite! Ashem Vohu (1).

Gorje khoreh awazāyād, Māh Bakhtār, Māh Yazad bērasād amāvand pirozgar amāvandi pirozgari. Dād din beh Māzdayasnân, āgahi ravāi goāfranghâni bād, Hafte Keshvar zamin; aedun bād! Man āno āwāyed shudan; man āno āwāyad shudan; man āno āwāyad shudan. Ashaone Ashem Vohu (1).

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(Recite mentally.) Ahura Mazda Lord, you benefactor of humanity and of the races of mankind and of the other Kingdoms of nature, you ideal of existence of the righteous grant me a believer in the good faith of Mazda worship, an understanding of it, unshaken fidelity towards it and the goodness of it. So may it be.

(Recite aloud.) Yatha Ahu Vairyo (2).

(9) I admire the reverence, the praise, the strength and vigour of the moon, a part of the universe, for the primal creation of the universe, for the many other universes.

(10) Bestow[1] courage[2] and victory[3], bestow[4] happiness[6] in the world[5], bestow[7] men[8] with sufficient comfort[9] to be strong[10], famous[11], affectionate[12], unconquerable[13], conquering at once[14] an enemy[15], conquering at once[16] the evil mentaily[17], ever bestowing gladness[18] a source[19] of support[20].

(11) O admirable[1] one full of glory[2], O admirable one[3] giving full health[4], you[6] are[7] a source[5] of greatness[8], source[9] you[10] are of giving good return of one's prayer[11], source[12] assuredly[13] you are[14] of bestowing[18] glory[15] (to whoever) calls for assistance[16] water[17]. Ashem Vohu (1).

(Recite.) Ahmai raescha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

On this auspicious day, bearing the pure and holy name .....in the auspicious month.....in the Geh.....we salute the Creator of all the creation of the world. Let satisfaction be for Ahura Mazda. Homage to Ahura Mazda, homage to the eternal holy (laws), homage to the moon a part of the unviverse, homage to the part that was seen, homege to the part that is seen. Ashem Vohu (1).

May his glory and radiance increase. May the moon the bestower of glory, moon the admirable one come to my aid. May he strong and majestic with his strength and majesty come to our help. May the knowledge, extent and fame of the commandments of the excellent Mazda worshipping religion ever

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(*Recite facing the south.*) Dādār-i gehân dine Mâzdayasni dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sura Anahite! Ashaone Ashem Vohu (1).

Nemo urvaire vanguhi Mazada-dhāte! Ashaone Ashem Vohu (1).

Māonghem gaochithrem ashavanem ashahe ratum yazamaide. Ashem Vohu (1).

Māh Bakhtār Māh Yazad bē-rasād! Ashem Vohu (1).

ARDVI SUR NIYAESH

Note:—This Niyaish is recited only during the Hāvan, the Rapithwan and the Ujiran Geh.

(1) Khshnaothra Ahurahe Mazdāo! Ashem Vohu (1).

Pa nām-e Yazdân Ahuramazada Khodāe awazuni gorje khoreh awazāyād; Āvâ Ardvi Sur Bānu be-rasād.

Az hamā gunāh patet pashemānum; az harvastin dushmata, duzukhta, duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem bun bud ested. Az ân gunāh manashni, gavashni, kunashni, tani ravāni, geti minoâni, okhe awākhsh pashemān, pa se gavashni pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidite anghrahe mainyeush, haithyāvarshtâm hyat vasnā fershotemem. Staomi ashem; Ashem Vohu (3).

Fravarāne Mazadaysno Zarathushtrish vidaevo Ahuratkaesho. (*Recite here the Geh concerned.*)

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increase over the world, over all the seven regions, so may it be. I have to realise Him, I have to realise Him, I have to realise Him. Ashem Vohu (1).

(Facing South.) The Creator of the universe has sent the faith of Mazda worship revealed by Zarathushtra. Salutation to the most beneficent Aredvi Sur Anahita (perfect two fold tool of cardiac plexus). Ashem Vohu (1).

Salutation to the good and holy world of plants created by Mazda. Ashem Vohu (1).

We revere the moon, a part of the universe the righteous master of righteousness. Ashem Vohu (1).

May the moon, the bestower of glory, moon the admirable one come to my aid. Ashem Vohu (1).

ARDVI SUR NIYAESH

(1) To the glory of Ahura Mazda. Ashem Vohu (1).

In the name of God Ahura Mazda the beneficent, May his glory and radiance increase. May the water of Ardvi Sur (perfect two fold tool) come to us.

From all my sins, I repent and turn back from every evil thought, evil word and evil deed which in this world I may have conceived, uttered or committed or I may have been the cause of or originated through me, from all such sins against good thoughts, good words and good deeds pertaining to my body and soul, pertaining to this world and the spiritual world I repent with the three words and turn back. Let satisfaction be for Ahura Mazda and contempt for the evil mind, such is the wish of those who adhere to righteousness. I praise righteousness. Ashem Vohu (3).

I profess myself to be a Mazda worshipping follower of Zarathushtra, turning away from evil, acting in accord with the Law of Ahura. (The Geh)

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Apâm vanguhinâm Mazdadhātanâm, Areduyāo āpo Anāhitayāo ashaonyāo, vispanâmcha apâm Mazdadhātanâm, vispanâmcha urvaranâm Mazdadhātanâm, Khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha yathā Ahu Vairyo zoatā frā me mrute, athā ratush ashātchit hacha frā ashava vidhvāo mraotu. Yathā Ahu Vairyo (10).

(2) Mraot Ahuro Mazdāo Spitamāi Zarathushtrāi, yazaesha me him, Spitama Zarathushtra, yâm Aredvim Surâm Anahitâm perethufrākâm baeshazyâm vidaevâm Ahuro-tkaeshâm, yesnyâm anguhe astvaite, vahmyâm anghuhe astvaite. Ādhu-frādhanâm ashaonim, vâthvo frādhanâm ashaonim, gaetho-frādhanâm ashaonim, shaetofrādhanâm ashaonim, danghu-frādhanâm ashaonim.

(3) Yā vispanâm arshnâm khshudrāo yaozdadhāiti. Yā vispanâm hāirishinâm zâthāi garewân yaozdadhāiti. Yā vispāo hāirishish huzāmito dadhāiti, yā vispanâm hāirishinâm dāitim rathwim paema ava-baraiti.

(4) Masitâm durāt frasrutâm; yā asti avavaiti maso, yatha vispāo imāo āpo, yāo zemā paiti fratachaiti, yā amavaiti fratachaiti, Hukairyāt hacha barezanghat, avi zrayo Vourukashem.

(5) Yaozenti vispe karano zrayā Vouruḳashyā ā vispo maidhyo yaozaiti. Yat hish avi fratachaiti, yat hish avi frazgaraiti, Aredvi Sura Anāhita. Yenghe hazangrem vairyanâm, hazangrem apaghzāranâm, kaschitcha aeshâm, vairyanâm, kaschitcha aeshām apaghzāranâm, chatwaresatem ayare-baranâm hvaspāi naire baremnāi.

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The good[2] waters[1] created by Mazda[3], the righteous[7] waters[5] of Ardvi[4] Anahita[6] (perfect two fold cardiac plexus), all[8] waters[9] created by Mazda[10], all[11] plants[12] created by Mazda[13], for the satisfaction, reverence, praise, propitiation and glorification, the Zaota may tell me: "just as God is to be admired, so the prophet on account of his righteousness, (and who) has declared (for us) the righteous wisdom."

(2) Ahura Mazda[2] spoke[1] to Spitama[3] Zarathushtra[4], Praise[5] my[6] this[7] O Spitama[8] Zarathushtra[9], this[10] Ardvi Sur[11] Anahita[12] (the perfect two fold tool of cardiac plexus i.e. heart) wide flowing[13] health giving[14], against evil[15], following the laws of Ahura[16], worthy of praise[17] in the corporeal[19] world[18], worthy of adoration[20] in the corporeal[22] world[21], increasing life[23] and holy[24], rendering the multitude of men prosperous[25] and holy[26], rendering the world prosperous[27] and holy[28], promoting happiness[29] and holy[30], rendering the country prosperous[31] and holy[32].

(3) Which[1] purifies[5] the semen[4] of all[2] males[3], which[6] purifies[11] the womb[10] (for giving) birth[9], of all[7] females[8], which[12] gives[16] easy delivery[15] to all[13] females[14], which[17] gives[20] timely[21] milk[22], to all[18] females[19] to carry[23].

(4) The great[1] far[2] famed[3] which[4] is[5] so much[6] great[7] as[8] all[9] those[10] waters[11] that[12] flow[15] forward[14] on land[13], which[16] courageously[17] flows[18] from[20] the height[21] of Hukairya[19] (well working i.e. heart) towards[22] the earth surrounding[24] occean[23] (of air and water vapour i.e. sky or skin as per comparison of macrocosm with microcosm vide page xvi of this book).

(5) United[1] on all[2] sides[3] of the earth surrounding[5] ocean[4] (skin ?), all[7] are united[9] near[6] the middle[8], when it[10] flows onwards[11], when it[12] flows onward[13] towards[12] the Ardvi Sur[14] Anahita[15] (the perfect two fold tool of cardiac plexus) whose[16] thousands[17] of rivers[18] and thousands[19] of channels[20] whose[21] these[22] rivers[23], whose[24] these[25] channels[26] (need) 40[27] days' ride[28] for a man[30] riding[31] a good horse[29] (i.e. the length of arteries, veins etc. is so large that to travel that much length would need 40 (many) days to a man riding a good horse).

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(6) Anghāoscha me aevanghāo āpo apaghzāro vijasāiti, vispāish avi karshvân yāish hapta. Anghāoscha me aevanghāo āpo hamatha ava-baraiti hāminemcha zayanemcha. Hā me āpo yaozdadhāiti, hā arshnâm khshudhrāo, hā khshathrinâm garewân, hā khshthrinâm paema.

(*Note:—The Ā Hātāmachā Hā portion comprising stanzas* 6-14 *of Yazishna Hā* 65 *commences from here.*)

(6) Ā hātâmachā, anghushâmcha zātanâmcha a-zātanâmcha, ashaonâm idha jasentu fravashayo yoi hish bawarare paityāpem, nazdishtayāt apat hacha.

(7) Mā no āpo dush-mananghe, mā no āpo dushvachanghe, mā no āpo dush-shyaothnāi, mā duz-daenāi, mā hashi-tbishe, mā moghu-tbishe, mā verezāno-tbishe, mā nāfyo-tbishe, mādha no ahmi frādhāiti āpo vanghuhish vahishtāo Mazdadhātāo ashaonish, yo no airirichinâm iririkhshāiti gaethanâm. Mādha no ahmi frādhāiti āpo vanghuhish vahishtāo Mazdadhātāo ashaonish, yo no airirichinâm iririkhshāiti tanunâm.

(8) Yo tāyusn, yo hazangha, yo gadho, yo ashavaja, yo yātumāo, yo nasuspāo, yo sperezvāo, yo arāitivāo, yo ashemaogho anashava, yo mashyo dravāo sāsta, tem avi tbaeshāo paityantu, ithyejāo isha yo i-dadha, ithyejāo yantu yo di-dadha.

(9) Āpo gātava rāmoidhwem, yavata zaota yazāite. Katha zaota khsāta vacha āpo vanghuhish yazāite. Kuthra bavāt hitohizvāo, yezi an-arethe yazāite. Kuthra vācho avi-buta yâ he chakhse aethra-paitish. Kuthra tāo frayo bavân, kuthra tāo ishudo bavân, kuthra tāo rātayo bavân, yâ Ahuro Mazdāo Zarathushtrāi fravavacha, frā Zarathushtro gaethābyo astvaitibyo.

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(6) This[1] my[2] one[3] water[4] channel[5] spreads[6] all[7] over, towards[8] regions[9] which[10] are seven[11], this[12] my[13] one[14] water (channel)[15] carries[17] similar[16] (quantity) summer[18] and winter[19]. This[20] my[21] water[22] purifies[23] the semen[25] of men[24], the wombs[27] of females[26] and the milk[29] of females[28].

(6) (Of Ha 65 of Yasna.) The righteous[5] Farohars[8] of those now existing[1] and of those who had lived before[2], of those born[3] or unborn[4] who[9] have made[11] them[10] (the waters) from[15] the nearest[13] river[14] flow onward[12] may come[7] here[6].

(7) Our[2] waters[3] are not[1] for the evil minded[4], our[6] waters[7] are not[5] for evil speakers[8], our[10] waters[11] are not[9] for evil doers[12], not[13] for one of evil religion[14], not[15] for one who torments the friend[16], not[17] for one who torments a priest[18], not[19] for one who torments a workman[20], not[21] for one who torments his own kindreds[22] our[24] good[28] waters[27] created[30] best[29] by righteous[31] Mazda[30] do not here[23] render[26] him[25] prosperous[26] who[32] rises to destroy[35] our[33] uncorrupted[34] world[36], our[38] good[42] waters[41] created[44] best[43] by righteous[45] Mazda[44] do not here[37] render[40] him[39] prosperous[40] who[46] rises to destroy[49] our[47] uncorrupted[48] bodies[50]

(8) Those[1] thieves[2], those[3] robbers[4], those[5] murderers[6], those[7] tormentors of righteous persons[8], those[9] addicted to sorcery[10], those[11] buriers of dead bodies[12], those[13] jealous[14], those[15] stingy[16], those[17] unrighteous[19] heretics[18], those[20] irreligious[22] oppressers[23] of men[21], may[25] they[24] receive as a welcome[27] destructive[28] harm[26], those who[30] desire[29] to acquire and use[31] the destructive[32] knowledge[31] which they[34] go[33] to think and create[35].

(9) O waters[1] may you be happy here[3] in this place[2] as long as[4] Zaota[5] reveres[6]. How[7] can the Zaota[8] by the word[10] taught[9] best[12] revere[13] the waters[11]? In what way[14] shall he be[15] tongue-tied[16] if[17] improperly[18] praised[19], in what way[20] words[21] be uttered[22] which[23] have been taught[25] to him[24] by master of learning[26], in what way[27] you[28] become[30] a well-wisher[29], in what way[31] you[32] become[34] indebted[33], in what way[35] you[36] have[38] offered[37] that

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(10) Avajastim pourvâm āpo jaidhyoish Zarathushtra, paschaeta aiwyo Zaothrāo frabaroish yaozdātāo, dahmopairishtāo, imâ vacho framru.

(11) Āpo yānem vo yāsāmi mazāontem tem me dāyata, yenghe dāiti paiti vangho nisrita an-aiwi-drukhti. Āpo ishtim, vo jaidhyāmi pouru-saredhâm amavaitim, frazantimcha khāparâm, yenghāo paourushcha berejyân. Naechishcha anghāo yāsāiti zyānāi, noit snathāi, noit maharkāi, noit aenanghe, noit apayate-e.

(12) Imat vo āpo jaidhyemi, imat zemo, imat urvarāo, imat Ameshā Spentā hukhshathrā hudhāongho vanghavascha vanguhischa vohunâm dātāro, imat ashāunâm vanguhish fravashayo ughrāo aiwithurāo, imat Mithra vourugaoyaoite, imat Sraosha ashya huraodha, imat Rashnavo razishta, imat Ātare Ahurahe Mazdāo puthra, imat bereza Ahura khshathraya Apâm Napo aurvataspa, imat vispe yazatāongho, yoi vanghazdāo ashavano.

(13) Imat me āpo dāyata, imat zemo, imat urvarāo, imat Ameshā Spentā hukhshathrā hudhāongho vanghavascha vanguhishcha vohunâm dātāro, imat ashāunâm vanguhish fravashayo ughrāo aiwithurāo, imat Mithra vourugaoyaoite, imat Sraosha ashya, huraodha. imat Rashnavo razishta, imat Ātare Ahurahe Mazdāo puthra, imat bereza Ahura khshathraya Apâm Napo aurvataspa, imat vispe yazatāongho, yoi vanghazdāo ashavano.

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purifying word[42] of Ahura Mazda[40] to Zarathushtra[41], which[39] Zarathushtra declared[43] in the corporeal[45] world[44].

(10) O Zarathushtra[5] first[2] appeal[1] to the waters[3] and beg[4], afterwards[6] carry[9] offering[8] to waters[7] purified[10] and tested by a pious person[11] and speak loudly[14] these [12] words[13].

(11) O waters[1] I beseech[4] an exalted[5] gift[2] through you[3], bestow[8] that[6] to me[7] by giving[10-11] which[9] pure[12] goodness[14] is created[13], O waters[15], I beseech[18] happiness[16] through you[17] (with) plenty[19] of courage[20] and self-supporting[22] offsprings[21] who[23] (spread) plenty[24] of exalted gifts[25]. Neither any one[26-27] (offspring) consciously[28] desiring[29] to harm[30], nor[31] to strike[32], nor[33] to kill[34] nor[35] to revenge[36], nor[37] to bring about calamity.[38]

(12) O[1] waters[3] I beseech[4] from you[2], O[5] land[6], O[7] plants[8]. O[9] eternal holy[10] (laws) virtuous rulers[11] well created[12], bestowers[16] of blessings[15] to virtuous males[13], and virtuous females[14], O[17] righteous[18] good[19] strong[21] powerful[22] farohars[20], O[23] Mithra[24] (heavenly light) giver of life to spacious mother earth[25], O[26] righteous[28] Sraosha[27] (conscience) well created[29], O[30] most righteous[32] truthfulness and justice[31], O[33] purifying[36] fire[34] of Ahura Mazda[35], O[37] exalted[38] sovereign power[40] of Ahura[39] the source of water[41-42] emitting strong[43] (rays), O[44] all[45] admirable ones[46] who[47] are righteous[49] and virtuous[48]. (I beseech from you).

(13) O[1] Waters[3] bestow[4] me[2], O[5] land[6], O[7] plants[8], O[9] eternal holy[10] (laws) virtuous rulers[11] well created[12], bestowers[16], of blessings[15] to virtuous males[13] and virtuous females[14], O[17] righteous[18] good[19], strong[21], powerful[22] farohars[20], O[23] Mithra[24] (heavenly light) giver of life to spacious mother earth[25], O[26] righteous[28] Sraosha[27] (conscience) well created[29], O[30] most righteous[32] truthfulness and justice[31] O[33] purifying[36] fire[34] of Ahura Mazda[35], O[37] exalted[38] sovereign power[40] of Ahura[39] the source of water[41-42], emitting strong[43] (rays), O[44] all[45] admirable ones[46] who[47] are righteous[49] and virtuous[48] (bestow me).

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(14) Yatcha ahmāt asti mazyo, yatcha ahmāt asti vangho, yatcha ahmāt asti srayo, yatcha ahmāt asti paroarejastarem; tat no dāyata yuzem, yazata ashavano khshayamna isān, moshucha āsuyācha, hathra ana Gāthawya vacha. Haithyāvarshtâm hyat vasnā fershotemem.

(*Note:—The Á Hātāmachā Hċ ends here.*)

(7) Yâm azem yo Ahuro Mazdāo huzvāren, uzbaire, fradathāi nmānahecha, visascha, zanteushcha, dangheushcha.

(8) Yā ahmāt Staota Yasnaya srāvayeni. Ahunemcha vairim srāvayeni, Ashemcha Vahishtem husravāni, apascha vanguhish yaozdathāne; hathra ana Gāthawya vacha Garonmāne Ahurahe Mazdāo jasat paoiryo. Dathat ahmāt tat avat āyaptem.

(9) Ahe raya kharenanghacha, tâm yazāi surunvata yasna, tâm yazāi huyashta yasna. Ana buyāo zavanosāsta ana buyāo huyashtara. Aredvim Surâm Anāhitâm ashaonim; zaotlirābyo Aredvim Surâm Anāhitâm ashavanem ashahe ratum yazamaide.

Haomayo gava bareshmana, hizvo danghangha, māthracha, vachacha shyaothnacha zaothrābiyascha, arshukhdnaeibyascha vāghzibyo.

Yenghe hātâm āat yesne paiti vangho

Mazdāo Ahuro vaethā ashāt hachā

Yāonghâmchā tâschā tāoschā yazamaide.

(*Recite mentally.*) Hormazd Khodāe awazuni e mardum mardum sardagân, hamā sardagân, ham-bāyaste vehân oem behdin Māzdayasnân, āgahi āstavāni neki rasānad; aedun bād! (*Recite aloud.*) Yathā Ahu Vairyo (2).

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(14) Whatever[1] is[3] greater[4] than this[2], whatever[5] is[7] better[8] than this[6], whatever[9] is[11] more beautiful[12] than this[10], whatever[13] is[15] costlier[16] than this[14], bestow[19] me[18] that[17] you[20] righteous[22] admirable ones[21] rulers[23] having great power[24], quickly[25] and speedily to show favour[26] thither[27] with this[28] Gatha[29] prayer[30] to one who practises virtuous deeds[31] whose[32] wish[33] is most promotive[34].

(7) Whom[1] I[2] who[3] am Ahura[4] Mazda[5] created[7] of sufficient strength[6] for the growth[8] of house[9], village[10], borough[11] and country[12].

(8) For whom[1-2] I (worshipper) sing[4] the Staot Yasna[3], sing[6] Ahunavar[5], recite in musical tone[8] best righteousness[7] (i.e. Ashem Vohu prayer) and best[10] purify[11] the waters[9]. Through[12] these[13] Gathic[14] prayers[15] he will enter[18] first[19] the house of songs[16] (Heaven) of Ahura Mazda[17]. Thus[21] (the waters) gave[20] him so much[22] boon[23].

(9) For[1] its brilliance[2] and glory[3], I revere[5] it[4] with audible[6] prayer[7], I revere[9] it[8] with well adored[10] prayer[11], with this[12] you become[13] honoured with invocations[14], with this[15] you become[16] more highly praised[17], the righteous[20]Aredvi Sur[18] Anahita[19] (the perfect two fold tool of cardiac plexus i.e. heart). We praise[27] with offerings of prayer[21] Aredvi Sur[22] Anahita[23], the righteous[24] master[26] of righteousness[25].

One's own self should be pure, of high mentality (have) wisdom of the tongue, mind, words and deeds and offer prayer with truly spoken words.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

(Recite mentally.) Ahura Mazda Lord, you benefactor of humanity and of the races of mankind and of the other Kingdoms of nature, you ideal of existence for the righteous, grant

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(10) Yasnemcha, vahmemcha, aojascha, zavarecha āfrināmi, apâm vanguhinâm Mazda-dhātanâm, Areduyāo āpo anāhitayāo ashaonyāo, vispanâmcha apâm Mazda dhātanâm. vispanâmcha urvaranâm Mazda-dhātanâm. Ashem Vohu (1).

(*Recite fully.*) Ahmāi-raescha: Hazangrem: Jasa me avanghe Mazda: Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (*name here the day of prayer*), Māh-e mubārak (*name the month*), geh-e (*name the Geh*) namāz Dādār-e gehân dāmân. Khshnaothra Ahurahe Mazdāo taroidite anghrahe mainyeush, haithyā varshtâm hyat vasnā fershotemem staomi ashem: Ashem Vohu (1).

Gorje khoreh awazāyād Āvâ Ardvisur Bānu be-rasād, amāvand pirozgar, amāvandi pirozgari. Dād din beh Māzdayasnân, āghani ravāi goāfrangâni bād, Hafte Keshvar zamin; aedun bād! Man āno āwāyad shudan; man āno āwayād shudan; man āno āwāyad shudan. Ashaone Ashem Vohu (1).

(*Reciting facing south.*) Dādār-e gehân dine Māzdayasni dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sura Anāhite! Ashaone Ashem Vohu (1).

Nemo urvaire vanguhi Mazda-dhāte! Ashaone Ashem Vohu (1).

Aredvim Surâm Anahitâm ashavanem ashahe ratum yazamaide. Ashem Vohu (1).

Āvâ Ardvi-sur Bānu be-rasād! Ashem Vohu (1).

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me, a believer in the good faith of Mazda worship an understanding of it, unshaken fidelity towards it and the goodness of it. So may it be.

(Recite aloud.) Yatha Ahu Variyo (2).

(10) I admire the reverence, the praise, the strength and power of the good waters created by Mazda, the righteous waters of Aredvi Sur Anahita (the perfect two fold tool of cardiac plexus) all waters created by Mazda, all plants created by Mazda. Ashem Vohu (1).

(Recite.) Ahmai raescha, Hazangrem, Jasa me avanghe Mazda. Kerfeh Mozd.

On this auspicious day, bearing the pure and holy name..... in the auspicious month.....in the geh.....we salute the Creator of all creation of the world. Let satisfaction be for Ahura Mazda and contempt for the evil mind, such is the wish of those who adhere to righteousness. Ashem Vohu (1).

May his glory and radiance increase, may the waters of Aredvisur reach us, may he strong and majestic with strength and majesty come to us.

May the knowledge, extent and fame of the commandments of the excellent Mazda yasni religion ever increase over the world, over all the seven regions. So may it be. I have to realise Him. I have to realise Him, I have to realise Him. Ashem Vohu (1).

(Facing South.) The creator of the universe has sent the faith of Mazda worship revealed by Zarathushtra. Salutation to righteous and the most beneficent Aredvi Sur Anahita Ashem Vohu (1).

Salutation to the good and holy world of plants created by Mazda. Ashem Vohu (1)

We revere Aredvi Sur Anahita (the perfect two fold tool of cardiac plexus i.e. heart) the righteous master of righteousness. Ashem Vohu 1).

May Avan Aredvi Sur Banu come to us. Ashem Vohu (1).

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ĀTASH NIYĀESH

Khshnaothra Ahurahe Mazdāo!

Nemase-te, Ātarsh Mazdāo ahurahe hudhāo mazishta yazata! Ashem Vohu (1).

Pa nām-e Yazdân Ahuramazda Khodāe awazuni gorje khoreh awazāyād.

(*Note:—While praying before the Fire in Atash Behram recite as under.*)

Ātash Behrām Ādar farā.

(*Note:—While praying before the Fire in Ādrān recite as under.*)

Ātash Ādarān Ādar farā.

(*Note:—While praying before the house-hold Fire recite as under.*)

Ātash Dādgāh Ādar farā.

Az hamā gunāh patet pashemānum; az harvastin dushmata, duzukhta, duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem bun bud ested. Az ân gunāh manashni, gavashni, kunashani, tani ravāni geti minoāni, okhe awākhsh pashemān, pa se gavashni pa patet hom.

Us-moi uzāreshvā, Ahurā! Āramaiti tevishim dasvā.

Spenishtā mainyu, Mazdā! vanghuyā zavo-âdâ.

Ashā hazo emavat Vohu Managhā feseratum.

Refedhrai vouruchashāne, doishi-moi yā-ve abifrā.

Tā khshathrahyā, Ahurā! yā Vangheush ashish manangho.

Fro Spentā Ārmaite ashā daenāo fradakshyā.

At rātām Zarathushtro tanvaschit khakhyāo ushtanem Dadāiti paurvatātem manghaschā vangheush Mazdāi.

Shyaothnahyā ashāi yā-chā ukhdhakhyāchā Sraoshem khshathremchā.

Khshnaothra Ahurahe Mazdāo! Nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata! Ashem Vohu (3).

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ATASHI NYAESH

To the glory of Ahura Mazda.

Saluation to you, Fire of Ahura Mazda, well created, the most high among the admirable ones. Ashem Vohu (1).

In the name of the admirable Ahura Mazda, the God, the Beneficent. May His glory and radiance increase.

To the glorious fire, the fire of Behram (victory).

To the glorious fire, the fire of Adran.

To the glorious fire, the fire of Dadgah (household).

From all my sins I repent and turn back. From every evil thought, evil word and evil deed which in this world I may have thought, I may have uttered, I may have committed, I may have been the cause of or originated through me, from all such sins against good thoughts, good words and good deeds pertaining to my body and soul, pertaining to this world and the spiritual world, I repent with the three words and turn back.

Reveal yourself within me, O Ahura and through divine wisdom grant me desire for perfection through your devotion. O Mazda, grant me goodness as reward for prayers, through righteousness the full vigour of soul and all embracing love through good thoughts.

O Ahura Mazda for my joy and far reaching vision, reveal unto me those incomparable gifts of your moral courage which are the blessings of good thoughts. O divine wisdom, through righteousness make us realise our inner-selves.

Therefore as a consecration, Zarathushtra dedicates to Mazda the life breath of his whole being, as well as his loving thoughts. In righteousness he offers his deeds, words, his willing obedience and his whole strength.

To the glory of Ahura Mazda. Salutation to you, Fire of Ahura Mazda, well created the highest amongst the admirable ones. Ashem Vohu (3).

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Fravarāne Mazdayasno Zarathushtrish vidaevo Ahuratkaesho. (*Recite here the Geh concerned.*)

Āthro Ahurahe Mazdāo puthra, tava Ātarsh puthra Ahurahe Mazdāo. Āthro Ahurahe Mazdāo puthra, kharenangho savangho Mazda-dhātahe, Airyanâm kharenc Mazda-dhātanâm, kāvayehecha kharenangho Mazda-dhātahe, Āthro Ahurahe Mazdāo puthra. Kavoish Haosravanghahe, varoish Haosravanghahe, asnavantahe garoish Mazdadhātahe, chaechistahe varoish Mazda-dhātahe, kāvayehecha kharenangho Mazdadhātahe, Āthro Ahurahe Mazdāo puthra. Raevantahe garoish Mazda-dhātahe, kāvayehecha kharenangho Mazdadhātahe, Āthro Ahurahe Mazdāo puthra. Ātarsh Spenta rathaeshtār yazata pourukharenangha, yazata pourbaeshaza. Āthro Ahurahe Mazdāo puthra, mat vispaeibyo āterebyo, khshathronafedhro Nairyo Sanghahe yazatahe, khshnaothra yasnāicha, vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahu Vairyo Zaotā frā me mrute, athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

(1) Yasnemcha vahmemcha huberetimcha ushta-bertimcha vanta-bertimcha āfrināmi, tava Ātarsh puthra Ahurahe Mazdāo. Yesnyo ahi vahmyo, yesnyo buyāo vahmyo, nmānāhu mashyākanâm. Ushta buyāt ahmāi naire, yase thwā bādha frāyazāite, aesmo-zasto, baresmo-zasto, gāozasto, hāvauozasto.

(2) Dāityo aesme buyāo, dāityo baoidhi buyāo, dāityo pithwi buyāo, dāityo upasayane buyāo. Perenāyush harethra buyāo, dahmāyush harethre buyāo, Ātarsh puthra Ahurahe Mazdāo.

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I profess myself to be a Mazda worshipping follower of Zarathushtra turning away from to evil, acting in accord with the Law of Ahura (Geh).

O purifying[3] fire[1] of Ahura Mazda[2], you[4] purifying[6] fire[5] of Ahura Mazda[7], O purifying[10] fire[8] of Ahura Mazda[9], of glory[11] and happiness[12], created by Mazda[13] of Aryan[14] glory[15] created by Mazda[16], of Royal[17] glory[18] created by Mazda[19]. O purifying[22] fire[20] of Ahura Mazda[21] of good[24] royal[23] renown[24], of venerated[25] good renown[26], near to love[27] and respect[28] and created by Mazda[29], who is well informed[30] and venerated[31] and created by Mazda[32], of Royal[33] glory[34] created by Mazda[35]. O purifying[38] fire[36] of Ahura Mazda[37], radiant[39], respected[40] created by Mazda[41] of Royal[42] glory[43] created by Mazda[44]. O purifying[47] fire[45] of Ahura Mazda[46]. O fire[48], holy[49] warrior[50], the admirable one[51] full of glory[52], the admirable one[53] full of healing[54]. We revere[63] the purifying[57] fire[55] of Ahura Mazda[56] together with[58] all[59] the other fires[60] the progeny of rulers[61] of brave principles[62]. For the satisfaction[64], reverence[65], praise[66], propitiation[67] and glorification[68] the Zaota[70] may tell[72] to me[71]: "Just as God is to be admired[69], so the prophet on account of his righteousness[73] (and who) has declared[76] (for us), the righteous[74] wisdom[75].

1. I admire[6] the reverence[1], and praise[2] of a good offering[3], an offering conducive to health[4], a friendly offering[5] to you[7], the purifying[9] fire[8] of Ahura Mazda[10], you are[12] worthy of praise[11] and homage[13]. In the houses[17] of men[18], you are[15] worthy of praise[14] and homage[16]. That[21] man[22] becomes[20] of good fortune[19] who pl[illegible][23] you[24] certainly[25] with excessive praise[26], shining ha[illegible], e[illegible]ed hands[28], praying hands[29] and strong hands[30].

2. (M[illegible] become[3] bestower[1] of light[2].
(May you) become[6] bestower[4] of intellect[5].
(May yo[illegible] come[9] bestower[7] of nourishment[8].
(May you) become[12] bestower[10] of high praises[11].
(May you) become[15] protector[13] of life of abundance[14].
(May you) become[18] protector[17] of pious life[16], O purifying[20] [illegible][19] of Ahura Mazda[21].

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(3) Saoche buye ahmya nmāne, matsaoche buye ahmya nmāne, raochahi buye ahmya nmāne, vakhshathe buye ahmya nmāne, dareghemchit aipi zrvānem, upa-surâm Frashokeretim, hadha suryāo vanghuyāo Frasho-keretoit.

(4) Dāyāo me Ātarsh puthra Ahurahe Mazdāo, āsu khāthrem, āsu-thraitim, āsu-jitim; pouru khāthrem, pouruthrāitim, pouru-jitim; mastim spāno, khshviwrem hizvâm; urune ushi, khratum paschaeta masita mazāontem, apairi Āthrem, nāiryâm paschaeta hâm varetim.

(5) Eredhwo-zangâm akhafnyâm thrishum asnâmcha khshsfnâmcha āsitogātum, jaghāurum, tuthrushâm āsnâm frazantim, karsho-rāzâm vyākhanâm, hâm-raodhâm, hvāpâm, āzobujim hvirâm, yā me frādhayāt nmānemcha, visemcha zantumcha, dākhyumcha, danghu-sastimcha.

(6) Dāyāo me, Ātarsh puthra Ahurahe Mazdāo yā me anghat afrasāonghāo, nuremcha yavaechatāite, vahishtem ahum ashaonâm raochanghem vispo khāthrem, zaze-buye vanghāucha mizde, vanghāucha sravahi, urunaecha dareghe havanghe.

(7) Vispaeibyo sastim baraiti Ātarsh Mazdāo Ahurahe yaeibyo aem hâm-pachāite khshāfnimcha suirimcha, vipsaeibyo hacha izayeite huberetimcha ushtaberetimcha, vanta-beretimcha, Spitama.

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3. May you be[2] a blazing fire[1] in this[3] tabernacle[4] (human body) may you be[6] an ever blazing fire[5] in this[7] tabernacle[8] (human body), may you be[10] light[9] in this[11] tabernacle[12] (human body) may you be[14] on your growth[13] in this[15] tabernacle [16] (human body) (for) long[17] time[19] to acquire[18] high[20] and mighty[21] renewal of inner life[22] in the [23] excellent[25] mighty[24] renewal of inner light[26].

4. Bestow[1] me[2] O purifying[4] fire[3] of Ahura Mazda[5], joyous[6] welfare[7], joyous[8] sustenance[9], joyous[10] living[11], full[12] welfare[13], full[14] sustenance[15], full[16] living[17] excellent[18] wisdom[19], a fluent[20] tongue[21], understanding[23] soul[22], wisdom[24] in large[27] proportion[26] not decreasing[28] afterwards[25] and then[30] manly[29] vigour[31].

5. (Fire of Ahura Mazda) standing exalted[1], not sleeping[2] (even) one-third[3] daytime[4] or night[5], active[6] (in its place), fully awake[7], powerful to protect[8], natural[9], forward in giving birth[10], ruling over regions[11], well known[12], completely growing[13], possessing intrinsic merit[14], deliverer of persons from sin[15], possessing great strength[16], who[17] (i.e. Fire of Ahura Mazda) renders prosperous[19] my[18] home[20], family[21], province[22], country[23] and advances religion of the country[24].

6. Bestow[1] me[2], O purifying[4] fire[3] of Ahura Mazda[5] that[6] I[7] may have[8] a preacher[9] now[10] and for ever more[11] in the best world[12], righteous[13], brilliant[14] and full of lustre[15]. I may obtain[16] good[17] rewards[18] as a good[19] return for prayers[20], and a long time[22] of happiness[23] for my soul[21].

7. For everyone[1] fire[4] of Ahura Mazda[5] brings[3] religious instructions[2] which[6] are these[7] complete five[8] (gathas), a sun[10] (against) the time of darkness[9] for all[11] to seek and follow[12] with good dedications[13], shining dedications[14] and dedications of love[15] O Spitama[16].

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(8) Vispanâm para-charentâm Âtarsh zasta âdidhaya, chim hakha hashe baraiti fracharethwâo armaeshâidhe. Âtarem spentem yazamaide, takhemem hantem rathaeshtârem.

(9) Âat yezi-she aem baraiti aesmem vâ ashaya beretem, baresma vâ ashaya frastertem, urvarâm vâ hadhânepatâm â-he paschaeta frinaiti Âtarsh Mazdâo Ahurahe, khshnuto atbishto haghdhanghum.

(10) Upa-thwâ hakhshoit geush vâthwa, upa viranâm pourutâs. Upa-thwâ verezvatcha mano, verezvaticha hakhshoit anguha. Urvâkhsh-anguha gaya jigaesha, tâo khshapano yâo jvâhi. Imat Âthro âfrivanem, yo ahmâi aesmem baraiti hikush, raochas-pairishtâ ashahe bereja yaozdâtâ.

(*Recite mentally*) Hormazd Khodâe awazuni e mardum mardum sardagân, hamâ sardagân, ham-bâyaste vehân oem Behdin Mâzdayasnân, âgahi, âstavâni neki rasânad; aedun bâd! (*Recite aloud.*) Yathâ Ahu Vairyo (2).

Yasnemcha vahmemcha aojascha zavarecha âfrinâmi Âthro Ahurahe Mazdâo puthra, tava Âtarsh puthra Ahurahe Mazdâo Âthro Ahurahe Mazdâo puthra. Kharenangho savangho Mazdadhâtahe, Airyanâm khareno Mazda-dhâtanâm, kâvayehecha kharenangho Mazda-dhâtahe, Âthro Ahurahe Mazdâo puthra. Kavoish Haosravanghahe, varoish Haosravanghahe asnavantahe garoish Mazda-dhâtahe, chaechistahe varoish Mazda-dhâtahe, kâvayehecha kharenangho Mazda-dhâtahe, Âthro Ahurahe Mazdâo puthra. Raevantahe garoish Mazdadhâtahe, kâvayehecha kharenangho Mazda-dhâtahe, Âthro Ahurahe Mazdâo puhtra. Âtarsh spenta rathaeshtâr yazata pouru-kharenagha, yazata pouru-baeshaza. Âthro Ahurahe Mazdao puthra, mat vispaeibyo âterebyo khshathronafedhro Nairyo-Sanghahe yazatahe. Ashem Vohu (3).

At toi Âtrem Ahurâ! aojonghvantem ashâ usemahi.

Asishtem emavantem stoirapantem chithrâ-avanghem.

At Mazdâ! daibishyante zastâishtâish dereshtâ-aenanghem.

Ashem Vohu (1).

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8. Certainly in all[1] the living ones[2] fire[3] is nearer than[5] hand[4] which[6] is a protection giving[8] friend[7], advancer[9] and your helper[10] and is worthy of praise[11]. The holy[13] fire[12] is revered[14], a strong[15] brilliant[16] warrior[17].

9. Then[1] if[2] he[3] nourishes[5] this[4] shining one[6] either[7] righteously[8] or[11] nourishes[9] high mentality[10], or[15] spreads[13] growth of plants[14], ever a source[16] of righteousness[12], to him[17] afterwards[18] blesses[19] the fire[20] of Ahura Mazda[21] satiated[22], well pleased[23] and satisfied[24].

10. Towards you[11], will guide[2] flocks[4] of cattle[3] (plenty of acquired wisdom) by[5] multitude[7] of men[6], towards your[8] useful[11] life[13] I will guide[12] intelligent[9] mind[10] to enjoy life's happiness[14] (during) the life[15] to live[16], those[17] nights[18] which[19] (you) may live[20]. This[21] fire[22] (thus) blesses[23] who[24] brings[27] this[25] firewood[26], dry[28], tested in light[29], with righteous[30] desire[31] to purify[32] (himself).

(Recite mentally.) Ahura Mazda, Lord, you benefactor of humanity and of the races of mankind, and of the other kingdoms of nature, you ideal of existence for the righteous, grant me a believer in the good faith of Mazda worship an understanding of it, unshaken fidelity towards it and the goodness of it. So may it be. (Recite aloud.) Yatha Ahu Vairyo (2).

I admire the reverence, the praise, the strength and power of the purifying fire of Ahura Mazda, O purifying fire of Ahura Mazda of glory and happiness created by Mazda, of Aryan glory created by Mazda, of Royal glory created by Mazda, O purifying fire of Ahura Mazda, of good royal renown, of venerated good renown near to love and respect and created by Mazda, who is well informed and venerated and created by Mazda, of royal glory created by Mazda. O purifying fire of Ahura Mazda radiant, respected, created by Mazda, of royal glory created by Mazda. O purifying fire of Ahura Mazda. O fire holy warrior, the admirable one full of glory, the admirable one full of healing,. We revere the purifying fire of Ahura Mazda together with all the other fires, the proginy of rulers of brave principles. Ashem Vohu (3).

Therefore, O Ahura, we long for your fire of thought, mighty through righteousness, bringing clear guidance and joy to the

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(*Recite fully.*) Ahmāi-raescha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (*name here the day of prayer*). Māh-e mubārak (*name the month*) geh-e (*name the Geh*), namāz Dādār-e gehân dāmân. Khshnaothra Ahurahe Mazdāo, nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata. Ashem Vohu (1).

Gorje khoreh awazāyād.

(*Note:—While praying before the Fire in Atash Behrām recite as under.*)

Ātash Behrâm Ādar farā.

(*Note:—While praying before the Fire in Adarān recite as under.*)

Ātash Ādarân Ādar farā.

(*Note:—While praying before the house-hold Fire recite as under.*)

Ātash Dādgāh Ādar farā.

Ādarân Shāh pirojagar, Ādar Gusasp Ādar Khoradād, Ādar Burzin Meher aware Ādarân O Ātashân, ke pa Dādgāh neshāst ested; gorje khoreh awazāyād Minokarko, amāvand pirozgar, amāvandi pirozgari. Dād din beh Māzdayasnân, āgahi ravāi goā-frangāni bād Hafte Keshvar zamin; aedun bād! Man āno āwāyad shudan; man āno āwāyad shudan; man āno āwāyad shudan. Ashaone Ashem Vohu (1).

(*Recite facing south.*) Dādār-e gehân dine Māzda-yasni dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sura Anāhite! Ashaone Ashem Vohu (1).

Nemo urvaire vanguhi Mazda-dhāte! Ashaone Āshem Vohu (1).

Khshnaothra Ahurahe Mazdāo! Nemase-te Ātarsh Mazdāo Ahurahe hudhāo mazishta yazata! Ashem Vohu (1).

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faithful constantly. But O Mazda as regards the untruthful you see through the evil at the merest glance. Ashem Vohu (1).

(Recite.) Ahmai raescha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

On the auspicious day, bearing the pure and holy name..... in the auspicious month.....in the geh.....we salute the Creator of all the creations of the world.

To the glory of Ahura Mazda. Salutation to you, fire of Ahura Mazda well created, the most high among the admirable ones. Ashem Vohu (1).

May his glory and radiance increase.
To the glorious fire, the fire of Behram (Victory).
To the glorious fire, the fire of Adaran.
To the glorious fire, the fire of Dadgah.

May the brilliance of the victorious Adar Gushasp, Adar Khordad, Adar Burzin Meher and of other consecrated fires and of the other fires enshrined in other Dadgahs increase.

May the radiance of the fire Mino Karko increase, may they, all strong and majestic, be gracious to us in their strength and majesty.

May the knowledge, extent and fame of the commandments of the excellent Mazda worshipping religion ever increase over the world, over all the seven regions. So may it be.

I have to realise Him. I have to realise Him. I have to realise Him. Unto the righteous. Ashem Vohu (1).

(Facing South.) The Creator of the universe has sent the faith of Mazda Worship revealed by Zarathushtra. Salutations to the most beneficent Aredvi Sur Anahita (the perfect two fold tool of cardiac plexus). Ashem Vohu (1).

Saluation to the good and holy world of plants created by Mazda. Ashem Vohu (1).

To the glory of Ahura Mazda. Salutation to you, fire of Ahura Mazda, well created, the most high among the admirable ones. Ashem Vohu (1).

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HORMAZD YASHT

Khshnaothra Ahurahe Mazdāo! Ashem Vohu (1).

Pa nām-e yazdān Ahuramazda Khodāe awazuni gorje khoreh awazāyād; Dādār Ahuramazd rayomand khorehmand minoān mino beretum bē-rasād!

Az hamā gunāh patet pashemānum; az harvastin dushmata, duzukhta, duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem bun bud ested. Az ān gunāh manashni, gavashni kunashni, tani ravāni geti minoāni, okhe awākhsh pashemān, pa se gavashni pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidite anghrahe mainyeush; haithyā varshtām hyat vasnā fershotemem Staomi Ashem; Ashem Vohu (1).

Ferastuye humatoibyaschā, hukhtoibyaschā, havarshatoi byaschā, māthwoibyaschā, vakhedhwoibyaschā, varshtvoibyaschā. Aibigairyā daithe vispā humatāchā, hukhtāchā, havarshtāchā. Paitirichyā daithe vispā dushmatāchā, duzukhtācha, duzhvarshtāchā. Ferā ve rāhi Ameshā Spentā yasnemchā vahmemchā ferā mananghā, ferā vachanghā, ferā shyaothnā, ferā anghuyā ferā tanvaschit khakhyāo ushtanem staomi ashem. Ashem Vohu (3).

Fravarāne Mazdayasno Zarathushtrish vidaevo Ahuratkaesho. (*Recite here the Geh concerned.*)

Ahurahe Mazdāo raevato kharenanguhato, khshnaothra yasnāicha vahmāicha khshnaothrāicha, frasastayaecha, Yathā Ahu Vairyo Zaotā frā me mrute, athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

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HORMAZD YASHT

To the glory of Ahura Mazda. Ashem Vohu (1).

In the name of God Ahura Mazda, the beneficent, may his glory and radiance increase; may the God Ahura Mazda, the brilliant, the glorious, most spiritual in the spiritual world and exalted come to us.

From all my sins I repent and turn back; from every evil thought, evil word and evil deed which in this world I may have conceived, uttered, or committed, or I may have been the cause of or originated through me; from all such sins against good thoughts, good words and good deeds, pertaining to my body and soul, pertaining to this world and the spiritual world, I repent with the three words and turn back. Let satisfaction be for Ahura Mazda and contempt for evil mind, such is the wish of those who adhere to righteousness. I praise righteousness. Ashem Vohu (1).

I dedicate myself to good thoughts, good words and good deeds in every thing that is to be thought, to be spoken and to be performed. I acquire all good thoughts, good words and good deeds. I renounce all wicked thoughts, wicked words and wicked deeds. To you O Eternal Holy (laws), I offer reverence and praise with good thoughts, words, and deeds whole-heartedly and I offer the life, indeed my own self. I praise righteousness. Ashem Volu (1)

I profess myself to be a Mazda worshipping follower of Zarathushtra, turning away from evil, acting in accord with the Law of Ahura (pray the geh).

For the satisfaction, reverence, praise, propitiation and glorification of Ahura Mazda, the brilliant and the glorious, the Zoata may tell me: "Just as God is to be admired, so the prophet, on account of his righteousness (and who) has declared (for us) the righteous wisdom."

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(1) Peresat Zarathushtro Ahurem Mazdâm, Ahura Mazda mainyo spenishta dâtare gaethanâm astvaitinâm ashâum, misvânahe gâtvo khadhâtahe, kat asti Mâthrahe Spentahe amavastemem, kat verethravastemem, kat kharenanguhastemem, kat yâskerestemem.

(2) Kat vârethra-ghnyotemem, kat baeshazyotemem, kat tbaeshotaurvyâstemem daevanâm mashyânâmcha; kat vispahe angheush astvato mana asti vijaghmishtem; kat vispahe angheush astvato anghvâm asti vimarezishtem.

(3) Âat mraot Ahuro Mazdâo ahmâkem nâma, Spitama Zarathushtra! Yat Ameshanâm Spentanâm! Tat asti Mâthrahe spentahe amavastemem, tat verethravastemem, tat kharenanguhastemem, tat yâskerestemem.

(4) Tat vârethraghnyotemem, tat baeshazyotemem, tat tbaeshotaurvyâstemem daevanâm mashyânâmcha, tat vispahe angheush astvato mana asti vijaghmishtem; tat vispahe angheush astvato anghvâm asti vimarezishtem.

(5) Âat aokhta Zarathushtro; froit me tat nâma framruidhi, Ashâum Ahura Mazda! yat te asti mazishtemcha, vahishtemcha, sraeshtemcha, yâskerestememcha, vârethraghnyotememcha, baeshazyotememcha, tbaesho-taurvyâstmemcha daevanâm mashyânâmcha.

(6) Yatha azem taurvayeni, vispe daeva masyâscha, yatha azem taurvayeni, vispe yâtavo pairikâoscha, yat mâm nae-chish taurvayât, noit daevo, naedha mashyo, noit yâtavo naedha pairikâo.

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(1) Zarathushtra[2] asked[1] Ahura Mazda[3], O Ahura Mazda[4] of most beneficent[6] mentality[5], you righteous[10] creator[7] of corporeal[9] world[8], self created[12] in the fast moving loving earth[11], which[13] (portion) of the revealed law of Ahura Mazda[15] is in existence[14] which is the most powerful[16], which[17] is the most victorious[18], the most glorious[19], which [20] is the most effective[21].

(2) Which[1] smites evil the best[2], which[3] is the most health giving[4], which[5] is destroying best the malice[6] of evil[7] persons[8], which[9] in the entire[10] corporeal[11] world[12] is[14] most helfpful[15] to the mind[13], which[16] in the entire[17] corporeal[19] world[18] is[21] most purifying[22] for our souls[20].

(3) Thereupon[1] spoke[2] Ahura Mazda,[3] "Our[4] name[5], O Spitama[6] Zarathushtra[7] and to assist[8] are the attributes[9] (eternal holy[9]) (laws). That[10] Manthra[12] Spenta[13] (the revealed law[12]) is[11] the most powerful[14], that[15] is the most victorious,[16] that[17] is the most glorious,[18] that[19] is the most effective.[20]"

(4) That[1] smites evil the best[2], that[3]is most health giving[4], that[5] is destroying best the malice[6]of evil[7] persons[8], that[9] in the entire[10] corporeal[12]world[11] is[14]most helpful[15] to the mind[13], that[16] in the entire[17] corporeal[19] world[18] is[21] most purifying[22] for the soul[20].

(5) Thereupon[1] spoke[2] Zarathushtra[3]: "Assuredly[4] declare[8] that[6] name[7] to me[5], O Holy[9] Ahura Mazda[10], that[12] which[11] is[13] the most exalted[14], the most excellent[15]; the extremely fairest[16] the most effective[17], which smites evil the best[18], the most health giving[19], which destroy best the malice[20]of evil[21] persons[22].

(6) So that[1] I[2] may overcome[3] all[4] evils[5]of mortals[6], so that I[8] may overcome[9] all[10] sorcerers[11]and sorceresses[12] but none[14-1] can torment[16] me[13] neither[17] devils[18] nor[19] men[20] neither[2] sorcerers[22] nor[23] sorceresses[24].

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(7) Āat mraot Ahuro Mazdāo: Frakhshtya nâma ahmi, Ashāum Zarathushtra! bityo vâthwyo; thrityo avitanyo; tuirya asha vahishta; pukhdha vispa vohu Mazda-dhāta asha-chithra; khshtvo yat ahmi khratush; haptatho khratumāo: ashtemo yat ahmi chistish: nāumo chistivāo.

(8) Dasemo yat ahmi spāno; aevandaso spananguhāo; dvadaso Ahuro; thridaso sevishto; chathrudaso imat vidvaeshtvo; panchadasa avanemna; khshvashdasa hāta marenish; haptadasa vispa hishas; ashtadasa baeshazya: navadasa yat ahmi dāto: visâstemo ahmi yat ahmi Mazdāo nâma.

(9) Yazaesha mâm Zarathushtra! paiti asni, paiti khshfne, yasoberetābyo zaothrābyo. Jasāni te avanghaecha rafnanghaecha azem yo Ahuro Mazdāo; jasāiti te avanghaecha rafnanghaecha yo vanghush Sraosho ashyo; jasāonti te avanghaecha rafnanghaecha yāo āpo yāoschā urvarāo yāoscha ashāunâm Fravashayo.

(10) Yezi vashi Zarathushtra, avāo tbaeshāo taurvayo, daevanâm mashyānâmcha, yāthwâm pairkanâmcha, sāthrâm kaoyâm karafnâmcha, mairyanâmcha bizangranâm, ashemaoghanâmcha bizangranâm, vehrkanâmchà, chathwarezangranâm.

(11) Haenayāoscha perethu-ainikayāo, perethu-drafshayāo. credhwo-drafshayāo, uzgerepto-drafshayāo, khrurem drafshem barentayāo, atha imāo nāmenish drenjayo. framrava. vispāish ayâncha khshafnascha.

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(7) Thereupon[1] Ahura Mazda[3] said[2]: "My first[4] name[5] is 'I am[6]', O holy[7] Zarathushtra[8], second[9] the Shepherd[10]. third[11] the All Pervading[12], fourth[13]the Supreme[15] Righteousness[14], fifth[16] the whole[17] Good[18] Creation of Mazda[19], the source of Righteousness[20], sixth[21] that is[22] I am[23] Intellect[24], seventh[25] Possessor of Intellect[26], eight[27] that is[28] I am[29] Wisdom[30], ninth[31] the Master of Wisdom[32].

(8) "Tenth[1] that is[2] I am[3] Increaser of prosperity[4], eleventh[5] the Bountiful[6], twelfth[7] the Lord of Life[8], thirteenth[9] the Most Beneficent[10], fourteenth[11] that[12] is Without Enemy[13], fifteenth[14] the Invisible[15], sixteenth[16] the Just Reckoner[17-18], seventeenth[19] the All[20] Seeing[21], eighteenth[22] the Health Giver[23], nineteenth[24] that is[25] I am [26] the Law Giver[27], twentieth[28] I am[29] that is[30] I am[31] the Omniscient[32] by name[33].

(9) "O Zarathushtra[3] call on[1] me[2] for assistance[1] by day[4] and by night[5] with offerings[7] brought for prayer[6] and I[12] who[13] am Ahura Mazda[14] will come[8] for your[9] protection[10] and delight[11]. To you shall come[15] for your[16] protection[17] and delight[18] that[19] good[20] righteous[22] Sraosha[21] (conscience). To you shall come[23] for your[24] protection[25] and delight[26] those[27] waters[28], those[29] plants[30] and those[31] righteous[32] Fravashis[33].

(10) "If[1] you desire[2], O Zarathushtra[3] to overcome[4] the hatred[5] and torments[6] of evil[7] persons[8], sorcerers[9], sorceresses[10], tyrants[11], those who cannot see nor hear any thing of God[12-13], the two footed[15] criminals[14], the twofooted[17] heretics[16] and four footed[19] wolves[18].

(11) And of armies[1] in wide battle array[2] with wide banners[3], banners uplifted[4], banners lifted high[5], carrying[8] the dreadful[6] banner[7], you should recall mentally[12] and speak forth[13] thus[9] these[10] names of mine[11] all[14] day[15] and night[16].

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(12) Pāyuscha ahmi, dātācha thrātācha ahmi; znātācha mainyuscha ahmi spentotemo; baeshazya nâma ahmi; baeshazyotema nâma ahmi; āthrava nâma ahmi; āthravatema nâma ahmi; Ahura nâma ahmi, Mazdāo nâma ahmi, ashava nâma, ahmi; ashavastema nâma ahmi; kharenangha nâma ahmi, kharenanguhastema nâma ahmi; pourudarshta nâma ahmi; pourudarshtema nâma ahmi: duraedarshta nâma ahmi. duraedarshtema nâma ahmi.

(13) Spashta nâma ahmi; vita nâma ahmi; data nâma ahmi; pāta nâma ahmi; thrāta nâma ahmi; znāta nâma ahmi; znoishta nâma ahmi; fshumāo nâma ahmi; fshushomâthra nâma ahmi: isekhshathro nâma ahmi, isekhshathrayotemo nâma ahmi; nâmokhshathro nâma ahmi: nâmo khshathryotemo nâma ahmi.

(14) Adhavish nâma ahmi; vidhavish nâma ahmi: paitipāyush nâma ahmi; tbaesho-taurvāo nâma ahmi; hathravana nâma ahmi; vispavana nâma ahmi; vispatash nâma ahmi; vispakhāthra nâma ahmi; pourukhāthra nâma ahmi; khathravāo nâma ahmi.

(15) Verezi-saoka nâma ahmi; verezisavāo nâma ahmi; sevi nâma ahmi; surāo nâma ahmi; sevishta nâma ahmi; asha nâma ahmi; bereza nâma ahmi; khshathriya nâma ahmi, khshathriyotemo nâma ahmi; hudhānush nâma ahmi; hudhānushtemo nâma ahmi; duraesuka nâma ahmi. Tāoscha imāo nāmenish.

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(12) "I am[2] the Protector[1], I am[5] the Creator[3] and Nourisher[4], I am[8] the Discerning[6] and the most Bountiful[9] Spirit[7], I am[12] the Healer[10] by name[11], I am[15] the Best Healer[13] by name[14], I am[18] Athravan[16] (Guardian) by name[17], I am[21] the Highest Athravan[19] (Guardian) by name[20], I am[24] the Lord of Creation[22] by name[23], I am[27] the Lord of Wisdom[25] by name[26], I am[30] Righteous[28] by name[29], I am[33] the most Righteous[31] by name[32], I am[36] Glorious[34] by name[35], I am[39] the most Glorious[37] by name[38], I am[42] Full Seeing[40] by name[41], I am[45] the Fullest Seeing[43] by name[44], I am[48] the Far Seeing[46] by name[47], I am[51] the most Far Seeing[49] by name[50].

(13) "I am[3] the Guardian[1] by name[2], I am[6] the All Pervading[4] by name[5], I am[9] the Creator[7] by name[8], I am[12] the Protector[10] by name[11], I am[15] the Nourisher[13] by name[14], I am[18] the Knower[16] by name[17], I am[21] the All Knowing[19] by name[20], I am[24] the Lord of Prosperity[22] by name[23], I am[27] the Holy Word of Prosperity[25] by name[26], I am[30] the Potent Ruler[28] by name[29], I am[33] the Omnipotent Ruler[31] by name[32], I am[36] the Manager of the Affairs of my Kingdom with Glory[34], by name[35], I am[39] the Manager of the Affairs of my Kingdom with Highest Glory[37] by name[38].

(14) "I am[3] the Non-deceiver[1] by name[2], I am[6] far from Deceit[4] by name[5], I am[9] the Master Protector[7] by name[8], I am[12] the Best Destroyer of Malice[10] by name[11], I am[15] the Conqueror at one stroke[13] by name[14], I am[18] the Conqueror of all[16] by name[17], I am[21] the Architect of the Universe[19] by name[20], I am[25] the Universal[22] Light[23] by name[24], I am[29] the Light[27] Eternal[26] by name[28], I am[32] the Lord of Light[30] by name[31].

(15) "I am[3] the Brilliant in Action[1] by name[2], I am[6] Mighty in Action[4] by name[5], I am[9] Beneficent[7] by name[8], I am[12] the Valiant[10] by name[11], I am[15] the Most Beneficent[13] by name[14], I am[18] the Righteous[16] by name[17], I am[21] the Exalted[19] by name[20], I am[24] the Sovereign[22] by name[23], I am[27] the Most Powerful Sovereign[25] by name[26], I am[30] the Wise[28] by name[29], I am[33] the Wisest of the Wise[31] by name[32], I am[36] the Farsighted[34] by name[35] Such[37] are these[38] my names[39]".

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(16) Yascha me aetahmi anghvo.yat astvainti, Spitama Zarathushtra imão nãmenish drenjyo framrava, paiti vã asni, paiti vã khshafne:

(17) Framrava us vã hishto ni vã paidhyamno; ni vã paidhyamno. us vã hishto; awiyãonghanem va aiwyãonghayamno, aiwyãonghanem vã buzyamno; frã vã shusa hacha gãtaot, frã vã shusha hacha zantaot. frã vã shusa hacha danghaot. avajasa dakhyum ã.

(18) Noit dim nara anghe ayân, noit anghão khshapo, aeshmo drutahe drukhsh manangho avasyãt. Noit akavo, noit chakavo, noit ishavo. noit kareta, noit vazra, noit visente asãno avasyãt.

(19) Visâstacha imão nãmenish parshtascha pairivãrascha visente, pairi mainyaoyãt drujat, varenyayãatcha drvâithyãt, zizi-yushtcha kayadhãt, vispo maharkãatcha pairi dravatat yat anghrãt mainyaot mânayen ahe yatha hazangrem narâm oyum narem aiwyãkhshayoit.

(20) Ke verethrem-jã thwã poi senghã yoi henti
Chithrã moi dâm ahumbish Ratum chizdi
At hoi vohu Seraosho jantu mananghã
Mazdã! ahmãi yahmãi vashi kahmãichit.

(21) Nemem Kavaem khareno! Nemo Airyene Vaejahi! Nemo Saoke Mazdadhãite! Nemo ape dãityayão! Nemo Areduyão ãpo Anãhitayão! Nemem vispayão ashaono stoish! Yathã Ahu Vairyo (10); Ashem Vohu (10).

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(16) Whoever[1] if in this[3] world[4] which is[5] corporeal[6] of mine[2] O Spitama[7] Zarathushtra[8] recalls[11] these[9] names[10] mentally[11] or chants aloud[12] either[14] by[13] day[15] or[17] by[16] night[18].

(17) And chants them[1] (whether) either getting up[2] or lying down[3]. (whether) lying down[4] or getting up[5], (whether) girding[6] on[7] the sacred girdle[8] or[10] ungirding[11] the sacred girdle[9], (or alt. either[7] exceedingly endeavours[8] for a very important undertaking[6] or[10] clears away[11] a very important undertaking[9]) either[13] coming out[12-14] from his abode[15] or[17] coming out[16-18] from the town[19] or[21] coming out[20-22] from the country[23] or coming near[24] towards the country[25].

(18) To that[2] person[3] neither[1] that[4] day[5] nor[6] that[7] night[8] any harm shall come[13] from the evil[11] minded[12] emissaries[10] of wrath[9], neither[14] (through) a piercing instrument[15], nor[16] a sling[17], nor[18] an arrow[19], nor[20] a sword[21] nor[22] a mace[23] nor[24] (through) any weapon[26] shall injury[27] be received[25] (by him).

(19) These[2] names[3] (are) as advice[1], they afford[6] support[4] and protection[5] against[7] invisible[8] evil[9], belief[10] of irreligious persons[11], torment[12] of wicked persons[13] full of pestilence[14], against[15] evil[16] of those[17] evil minded[18] (persons), similar to that[19] (protection) by 1,000[20] persons[21] watching[24] (over) one[22] person[23].

(20) Who shall be the conqueror protecting all those that live by your teaching? Reveal to me clearly the wise soul healing teacher and let Sraosh (conscience) come to him and to any one whom you love with good thoughts.

(21) We salute[1] the Iranian Imperial[2] Glory[3], we salute[4] the Iranian Lineage[5], we salute[6] the happiness[7] bestowed by Mazda[8], we salute[9] the desires[10] which are lawful[11], we salute[12] the waters[14] of Aredvi[13] (perfect two fold) (controlled by) Anahita[15] (cardiac plexus) (i.e. the vital fluid in the human body), we salute[16] all[17] the righteous[18] creation[19].

(Recite.) Yatha Ahu Vairyo (10) Ashem Vohu (10).

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(22) Ahunem Vairim yazamaide; Ashem vahistem sraeshtem Ameshem Spentem yazamaide. Amemcha thrimemcha aojascha verethremcha, kharenashcha, zavarecha yazamaide. Ahurem Mazdâm raevantem kharenanguhantem yazamaide.

Yenghe hātâm āat yasne paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâscha tāoschà yazamaide.

(*Recite mentally.*) Hormazd Khodāe awazuni e mardum mardum sardagān, hamā sardagān, ham-bāyaste vehān oem behdin Māzdayasnân āgahi āstavāni neki rasānad! aedun bād! (*Recite aloud.*) Yathā Ahu Vairyo (2).

(23) Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Ahurahe Mazdāo raevato kharenangnuato. Ashem Vohu (1).

(24) Nipāyosih mashim urvathem yavaetāite Zarathushtra aurvathāt paro dushmainyaot. Mā tem urvathem frāyavayoish snathāi, mā duzberete-e zyānâm apayate-e, mā yasoish aom narem dāitim, yo nā mazishtem yasnem yazāite, kasishtem yasnāt frāyatāt ahma yâ Ameshe Spente.

(25) Idha asti Vohu Mano, mana dâmi Zarathushtra! Idha Ashem Vahishtem, mana dâmi Zarathushtra! Idha Khshathrem Vairim, mana dâmi Zarathushtra! Idha Spenta Ārmaitish, mana dâmi Zarathushtra! Idha Haurvata Ameretāta, yoi sto mizdem ashāunâm, paro asti jasentâm mana dâmi Zarathushtra!

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(22) We revere[2] Ahuna Vairya[1] (complete submission to the will of Ahura) we revere[6] best righteousness[3], the highest[4] of the eternal holy[5] (laws). We revere[13] courage[7], prosperity[8], strength[9], victory[10], glory[11] and vigour[12]. We revere[17] Ahura Mazda[14], the most brilliant[15] and the most glorious[16].

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

(Recite mentally.) Ahura Mazda Lord, you benefactor of humanity and of the races of mankind and of the other Kingdoms of nature, you ideal of existence for the righteous, grant me, a believer in the good faith of Mazda Worship, an understanding of it, unshaken fidelity towards it and the goodness of it. So may it be. (Recite aloud.) Yatha Ahu Vairyo (2).

(23) I admire[5] the reverence[1], the praise[2], the strength[3] and vigour[4] of Ahura Mazda[6] the brilliant[7] and the glorious[8]. Ashem Vohu (1).

(24) Protect[1] always[4] O Zarathushtra[5] the friendly[3] man[2] from[7] evil minded[8] enemy[6]. Neither[9] allow[12] that[10] friend[11] to remain[13] (exposed) to smiting[13], nor[14] to suffer pain[15] befalling[17] from weapon[16]. Do not[18] bestow[22] harm[19] to that[20] man[21] who[23] praises[27] us[24], who[32] are[31] the eternal holy[33] (laws), with highest[25] prayer[26] or smallest[28] prayer[29] as has been laid down[30].

(25) Here[1] exists[2] in good minded[3] (persons) wise[5] mentality[4] O Zarathushtra[6], here[7] in most righteous[8] (persons) wise[10] mentality[9] O Zarathushtra[11], here[12] in morally courageous[13] (persons) wise[15] mentality[14] O Zarathushtra[16], here[17] in holy wise[18] (persons) wise[20] mentality[19] O Zarathushtra[21]. Here[22] self-realization[23] and immoratality[24] which[25] are[26] the rewards[27] of righteous[28] when they go[30] to the world beyond[29] of wise[31] mentality[32] O Zarathushtra[33].

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(26) Vaethācha tatcha kathacha, āi Ashāum Zarathushtra! Mana khrathwācha chisticha yāish ā anghush paouruyo bavat, yathācha anghat apemem anghush.

(27) Hazangrem baeshazanâm, baevare baeshazanâm, hazangrem baeshazanâm, baevare baeshazanâm; hazangrem baeshazanâm, baevare baeshazanâm. Jasa me avanghe Mazda! Jasa me avanghe Mazda! Jasa me avanghe Mazda! Amahe hutāshtahe huraodhahe. verthraghnhe, Ahura-dhātahe, Vanaintyāoscha Uparatāto, Spentahecha Ārmatoish!

(28) Ārmaiticha Spentaya aeshâm tbaesho schindayadhwem, pairi ushi vārayadhwem; hâm gava nidarezayadhwem; hâm zanava zembayadhwem; aipi derezvanem derezavayadhwem. Kat ashava Mazda vanat dravantem, ashava vanat drujim, ashava vanta dravantem.

Ushi Ahurahe Mazdāo yazamaide, darethrāi Mâthrahe Spentahe;

Khratum Ahurahe Mazdāo yazamaide, marethrāi Mâthrahe Spentahe;

Hizvâm Ahurahe Mazdāo yazamaide, fravakāi Mâthrahe Spentahe;

Aom gairim yazamaide, yim ushidâm Ushi-darenem, paiti asni paiti khshafne, yaso-beretābyo zaothrābyo.

(29) Āat aokhta Zarathushtro, upa thwā azem maire anudadhayāt, Spentayāo Ārmatoish doithrābya avāstrayat mairyo.

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(26) Understand[1] this[2] O[4] Righteous[5] Zarathushtra[6] how[3] (through) my mentaility[7], intelligence[8] and wisdom[9] these[10] people of the world[11] first[12] came into existence[13] and in this manner[14] will exist[15] upto the end[16] of the creation[17].

(27) A thousand[1] means of health[2], ten thousand means of health[3] (may God grant us) (repeat thrice). Come to[4] my[5] help[6] O Mazda[7] (repeat thrice). (Let) the well-created[9] beautiful[10] courage[8], victory[11] created by Ahura[12], the victorious ascendancy[13] and the divine wisdom[14] (come to my help).

(28) Divine wisdom[1] breaks asunder[4] their[2] hatred[3], covers up[7] their understanding[6] all around[5], holds fast[10] completely[8] the hands[9] (of evil beings), bruises[13] completely[11] the knees[12], also[14] vanquishes[15] and stops them from utterance[16]. O Mazda[19] when[17] shall the righteous[18]triumph[20]over the heretics[21]? Let the righteous[22] vanquish[23] the deceivers[24], let the righteous[25] vanquish[26] the heretics[27].

We revere[3] the intelligence[1] (bestowed by) Ahura Mazda[2] for committing to memory[4] the holy word[5] (the revealed text of Mazda Yasni religion). We revere[8] the wisdom[6] (bestowed by) Ahura Mazda[7] for remembering[9] of the holy word[10], we rever[13] the speech[11] (bestowed by) Ahura Mazda[12] for reciting[14] the holy word[15], we revere[18] that[16] Highest one[17] who[19] gives intelligence[20], who holds fast intelligence[21] equally[22] during day[23](and) equally[24] during night[25] with offerings brought for prayers[26].

(29) Thereupon[1] spoke[2] Zarathushtra[3], "By[4] your[5] Divine[9] Wisdom[10], according to the law[8] (of Righteousness) I[6] (smite) the criminal[7] and see[11] that the criminal[13] becomes powerless[12]"

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(30) Hazangrem baeshazanâm, baevare baeshazanâm; hazangrem baeshazanâm, baevare baeshazanâm, hazangrem baeshazanâm, baevare baeshazanâm.

(31) Ahe narsh ashono Fravashim yazamaide, yo Asmo-khanvão nâmə. Adhât anyaeshâm ashaonâm frakhshti yazâi, fravareta Gaokerenahe surahe Mazdadhâtahe. Gaokerenem surem Mazda-dhâtem yazamaide.

Ushi Ahurahe Mazdão yazamaide, darethrâi Mâthrahe Spentahe;

Khratum Ahurahe Mazdão yazamaide, maretnrâi Mâthrahe Spentahe:

Hizvâm Ahurahe Mazdão yazamaide, fravakâi Mâthrahe Spentahe;

Aom gairim yazamaide, yim ushi-dâm Ushi-darenem, paiti asni, paiti khshafne, yaso-beretâbyo zaothrâbyo Ashem Vohu (1). (*Recite three times*)

(32) Dâmim yazamaide yâm Ârmaitim Spentâm Yehe dâthre ashahecha, ashaonâm asha-paoiryanâmcha dâmanâm.

Aetat dim vispanâm mazishtem dazdyâi, ahumcha ratumcha yim Ahurem Mazdâm, snathâi angrahe mainyeush dravato, snathâi aeshmahe khravi-draosh, snathâi Mâzainyanâm daevanâm snathâi vispanâm daevanâm, Varenyanâmcha dravatâm.

(*Recite mentally.*) Shekashteh ghanâmenyo, bar ahreman leânat sad hazâr bâr.

(*Recite aloud.*) Fradathâi Ahurahe Mazdão raevato kharenanguhato, fradathâi Ameshanâm Spentanâm, fradathâi Tishtrayehe Stâro raevato kharenanguhato, fradathâi narsh ashaono, fradathâi vispanâm Spentahe Mainyeush dâmanâm ashaonâm. Ashem Vohu (1).

(*Recite fully*). Ahmâi raescha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

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(30) A thousand means of health, ten thousand means of health (May God grant us). (Repeat thrice.)

(31) We revere[5] the fravashi[4] of that[1] righteous[3] man[2] who[6] is glorious like a radiant sky[7-8], then[9] we praise[13] others[10] who increase[12] righteousness[11] and put faith in the religion[14] and the strong[16] fertile land[15] made by Mazda[17]. We revere[21] the strong[19] fertile land[18] made by Mazda[20].

We revere[3] the intelligence[1] (bestowed by) Ahura Mazda[2] for committing to memory[4] the holy word[5] (the revealed text of the Mazda Yasna religion). We revere[8] the wisdom[6] (bestowed by) Ahura Mazda[7] for the remembering[9] of the holy word[10], we revere[13] the speech[11] (bestowed by) Ahura Mazda[12] for reciting[14] the holy word[15]. We revere[18] that[16] Highest One[17] who[19] gives intelligence[20], who holds fast intelligence[21] equally[22] during day[23] (and) equally[24] during night[25] with offerings brought for prayers[26]. Ashem Vohu (1). (Repeat thrice.)

(32) We revere[2] wisdom[1] which[3] is Divine[5] Wisdom[4] (Spenta Armaiti) which[6] righteous[8] creation[7] is the product[11] of the righteous[9] (who are) foremost in righteousness.[10]

This[1] is an offering[5] to Him[2]who is the highest[4] (amongst) all[3] Lords[6] and Masters[7], who[8] is Ahura Mazda[9], to smite[10] the evil[12] of evil mentality[11],to smite[13]the dreadfully fraudulent[15]anger[14], to mite[16]the evil ones[18] opposed to the admirable ones[17], to smite[19] all[20]the devilish[21] revengeful[22]evil ones[23].

(Recite mentally.) Let the evil mind be smitten, let there be one hundred thousand curses on the evil mind. (Pray loudly.) For the prosperity of Ahura Mazda the brilliant and the glorious, for the prosperity of the eternal holies, for the prosperity of the glittering light (of Ahura) the brilliant and the glorious, for the prosperity of the righteous persons, for the prosperity of all righteous creation of the holy mentality. Ashem Vohu (1).

(Pray) Ahmai raescha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

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Roz nek nām, roz pak nām, roz mubārak (*name here the day of prayer*), Māh-e mubārak (*name the month*), geh-e (*name the Geh*), namāz Dādār-i gehân dāmân. Khshnaothra Ahurahe Mazdāo taroidite anghrahe mainyeush, haithyā varshtām hyat vasnā fershotemem; staomi ashem: Ashem Vohu (1).

Gorje khoreh awazāyād Dādār Ahura Mazda rayomand khorehmand minoân mino beretum be-rasād amāvand pirozgar amāvandi pirozgari Dād din beh Māzdayasnân, āghai ravāi goāfrangâni bād, Hafte Keshvar zamin; aedun bād? Man āno āwāyao shudan; man āno āwāyad shudan: man āno āwāyad shudan. Ashaone Ashem Vohu (1).

(*Reite facing south.*) Dādār-e gehân dine Māzdayasni dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sura Anāhite! Ashaone Ashem Vohu (1).

Nemo urvaire vanguhi Mazda-dhāte! Ashaone Ashem Vohu (1).

Ahurem Mazdâm raevantem kharenanguhantem yazamaide. Ashem Vohu (1).

Dādār Ahuramazda rayomand khorehmand minoân mino beretum be-rasād! Ashem Vohu (1).

NIRANG-E HORMAZD YASHT

(*Recite thrice.*)

Yā Dādār Ahuramazda, ahriman marochinidār negunam divān: bar budane Rastākhiz tan-pasin bigumānam. Ashem Vohu (1).

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On the auspicious day, bearing the pure and holy name..... in the auspicious month.....in the Geh.....we salute the Creator of all the creation of the world. Let satisfaction be for Ahura Mazda and contempt for the evil mind such is the wish of those who adhere to righteousness. I praise righteousness. Ashem Vohu (1).

May His glory and radiance increase. May God Ahura Mazda, the brilliant, the glorious, the most spiritual in the spiritual world and exalted come to us. May He strong and majestic with his strength and majesty (come to us). May the knowledge, extent and fame of the commandments of the excellent Mazdayasni religion ever increase over the seven regions of the world, so may it be. I have to realise Him, I have to realise Him. I have to realise Him. Unto the righteous. Ashem Vohu (1).

(Facing South.) The Creator of the universe has sent the faith of Mazda worship revealed by Zarathushtra. Salutation to the most beneficent Ardvi Sur Anahita. Unto the righteous. Ashem Vohu (1).

Salutation to the good and holy world of plants created by Mazda. Ashem Vohu (1).

We revere Ahura Mazda the brilliant and the glorious. Ashem Vohu (1).

May God Ahura Mazda the brilliant, the glorious, the most spiritual in the spiritual world and exalted come to us. Ashem Vohu (1).

NIRANG AHURA MAZDA YASHT

O[1] Ahura Mazda our Creator[2], I subdue[4] the harmful[5] evil mentality[3] and the evil ones[6]. I am absolutely without doubt[11] as[7] regards[8] the day of resurrection[9] and future existence[10]. Ashem Vohu (1) (recite thrice.)

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ARDIBEHESHT YASHT

Khshnaothra Ahurahe Mazdāo! Ashem Vohu (1).

Pa nām-e Yazadân Ahuramazda Khodāe awazuni gorjekhoreh awazāyāo: Ardibehesht Amᵉshāspand berasād!

Az hamā gunāh patet pashemānum; az harvastin dushmata, duzukhta, duzvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem bun bud ested. Az ān gunāh manashni, gavashni, kunashni tani ravāni, geti minoāni, okhe awākhsh pashemān, pa se gavashni pa patet hom. Khshnaothra Ahurahe Mazadāo taroidite anghrahe mainyeush, haithyāvarshtâm hyat vasnā fershotemem. Staomi ashem; Ashem Vohu (3)

Fravarāne Mazadayasno Zarathushtrish vidaevo Ahuratkaesho. (*Recite here the Geh concerned.*)

Ashahe Vahishtahe sraeshtahe, Airyamano Ishyehe surahe Mazdadhātane, Saokayāo vanguyāo vouru-doithrayāo Mazdadhātayāo ashaonyāo, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahu Vairyo zaotā frā me mrute, athā ratush ashātchit hacha frā ashava vidhvāo mraotu. Ashem Vahistem sraesntem Ameshem Spentem yazamaide; Airyamanem Ishim yazamaide, Surem Mazdadhātem yazamaide, Saokâm vanghuhim vourdoithrâm Mazdadhātâm ashaonim yazamaide.

(1) Mraot Ahuro Mazdāo Spitamāi Zarathushtrāi, āat yat Asha Vahista fradaithisha Spitama Zarathushtra, staotarecha, zaotarecha, zbātarecha, Mâthranacha yashtarecha, āfritarecha; aibijaretarecha wanghân khshaeta raochāo, khanvaitishcha verezo, ahmākem ysanāicha vahmāicha yat Ameshanâm Spentanâm.

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ARDIBAHESHT YASHT

To the glory of Ahura Mazda. Ashem Vohu (1).

In the name of God Ahura Mazda, the beneficent. May His glory and radiance increase. May the eternal holy, best righteousness come to us.

From all my sins I repent and turn back from every evil thought, and evil word and evil deed, which in this world I may have conceived, uttered or committed or I may have been the cause of or originated through me from all such sins against good thoughts, good words and good deeds, pertaining to my body and soul, pertaining to this world and the spiritual world. I repent with the three words and turn back. Let satisfaction be for Ahura Mazda and contempt for evil mind, such is the wish of those who adhere to righteousness. Ashem Vohu (3).

I profess myself[1] to be a Mazda worshipping[2] follower of Zarathushtra[3], turning away from evil[4] acting in accord with the Law of Ahura[5] (pray the Geh).

For the satisfaction[18], reverence[19], praise[20], propitiation[21] and glorification[22] of best[7] righteousness[6] the most beautiful[8] giving peace of mind[9], agreeable[10], brave[11], created by Mazda[12], happiness giving[13], good[14], high minded[15] created by righteous Mazda[16-17], the Zaota[24] may tell me[25] "Just as God is to be admired[23], so the prophet on account of his righteousness[26] (and who) has declared[29] (for us) the righteous[77] wisdom[28]". We revere[35] best[30] righteousness[31], the most beautiful[32], eternal[33] holy[34], we revere[38] the (prayer) giving happiness[37] and peace of mind[36], we revere[41] the courage[39] created by Mazda[40], we revere[47] the happiness giving[42] good[43] highmindedness[44] created by Mazda[45] the righteous[46].

(1) Ahura Mazda[2] spoke[1] to Spitama[3] Zarathushtra[4], "O Spitama[8] Zarathushtra[9] when[5] you increase[7] in best righteousness[6] (by being) a praiser[10], reciter of prayer[11], invoker[12], reciter of Manthra[13], worshipper[14], one who eulogizes[15], glorifier[16] (thereby becoming) virtuous[17], brilliant[18], illuminated[19] by brilliant

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(2) Āat aokhta Zarathushtro, mruidhi bā vacho arshvacho Ahura Mazda! yatha te anghen Asha Vahishta fradāhisha staotarecha, zaotarecha, zbātarecha, Mâthranacha, yashtarecha, āfritarecha aibijaretarecha vanghahân khshaeta raochāo khanvaitishcha verezo yushmākem yasnāicha vahmāicha yat Ameshanâm Spentanâm.

(3) Ādim framraomi Ashem Vahishtem; yezi framraomi Ashem Vahishtem; āat anyaeshâm Ameshanâm Spentanâm hvāyaonem; yim pāiti Mazdāo humatāish, yim pāiti Mazdāo hukhtāish, yim pāiti Mazdāo hvarshtāish, Garonmānem Ahurahe hvāyaonem.

(4) Garonmānem nereyo asti ashāvaoyo. Naechish dravatâm ayene paitish Garonmānem, ravohu asnāyaonem chithrem Ahurem Mazdâm.

(5) Janaiti vispaeshâm anghro-mainyaosh, ahmāi yāthwâm pairikanâmcha, Airymanem Mâthranâm, mazishtem Mâthranâm, vahishtem Mâthranâm, vahishtotemem Mâthranâm, sareshtem, Mâthranâm, sraeshtotemem Mâthranâm, ughrem Mâthranâm ughrotemem Mâthranâm, derezarem Mâthranâm, derezrotemem Mâthranâm. vārethraghnim Mâthranâm, vārethraghnyotemem Mâthranâm baeshazem Mâthranâm, baeshazyotemem Mâthranâm.

(6) Asho-baeshazo, dāto-baeshazo, kareto-baeshazo, urvaro-baeshazo, Mâthro-baeshazo; baeshazanâm baeshazyotemo yat Mâthrem Spentem baeshazyo; yo narsh ashaono hacha uruthwân baeshazyāt, aesho zi asti baeshzanâm baeshazyotemo.

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deeds[20-21] you have power[25] of my[22] eternal holy[26] (laws) by reverence[23] and praise[24].

(2) Then[1] spoke[2] Zarathushtra[3]. "Tell[4] me certainly[5] the word[6], the truthful word[7] O Ahura Mazda[8], so that[9] one[10] becomes[11] an establisher[13] of Best Righteousness[12] (as) a praiser[14], an officiating priest[15], an invoker for assistance[16], a reciter of Manthras[17], a worshipper[18], one who eulogizes[19], a glorifier[20] of virtuous[21] brilliant[22] heavenly light[23] and brilliant[24] deeds[25] for your[26] adoration[27] and homage[28] that is[29] of the eternal holy[30] (laws).

(3) I prefer[2] that[1] best righteousness[3]. If[4] I prefer[5] best righteousness[6] then it[7] assist[10] more than other[8] eternal holy[9] (laws), to whom[11] Mazda[13] feeds[12] with good thoughts[14], to whom[15] Mazda[17] feeds[16] with good words[18], to whom[19] Mazda[21] feeds[20] with good deeds[22]. Garo Namane[23]. (House of Song i.e. highest heaven) is Ahura's[24] own support[25].

(4) Garo-Namane[1] (highest heaven) is[3] for righteous[4] men[2]. No[5] evil man[6] can[7] go towards[8] Garo-Namane[9] (highest heaven). Happy state[10] is for the righteous[11] brood[12] (followers) of Ahura Mazda[13].

(5) It[4] smites[1] all[2] evil thoughts[3] of the sorcerers[5] and sorceresses[6] that Ayriaman[7] holy word[8] (i.e. word giving happiness and peace of mind) the grandest[9] Manthra[10] (holy word) the best[11] holy word[12], the best of best[13] holy word[14], the powerful[15] holy word[16], the most powerful[17] holy word[18], the firm[19] holy word[20], the most firm[21] holy word[22], the efficacious[23] holy word[24], the most efficacious[25] holy word[26], the victorious[27] holy word[28], the most victorious[29] holy word[30], the health giving[31] holy word[32], the most health giving[33] holy word[34].

(6) One cures by purity[1], one cures by justice[2], one cures by surgery[3], one cures by (medicine from) plants[4], and one cures by Manthrawani[5] (holy word). That healer[6] is the best healer[7]

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(7) Yaska apa-dvarata; maharka apadvarata; daeva apa-dvarata; paityāra apa-dvarata, ashemaogho anashava apa-dvarata: mashyosāsta apa-dvarata.

(8) Azi-chithra apa-dvarata; veherkochithra apa-dvarata, bizangro-chithra apa-dvarata; taro-mata apa-dvarata; pairimata apa-dvarata; tafnu apa-dvarata; spazga apa-dvarata: anākhshta apa-dvarata; duz-doithra apa-dvarata.

(9) Draogho-vākhsh-draojishta apa-dvarata jahi yātumaiti apadvarata; jahi kakharedhaine apa-dvarata; vāto pourvoapākhtara apa-dvarata: vato pourvo-apākhtara apa-nasyata.

(10) Yascha me aetaeshâm yat azichithranâm, yo janat aeshâm daevanâm, hazanghrāi hazanghro pairi, baevarāi baevano paiti. Yaska jainti; maharka jainti; daeva jainti; paityāra jainti: ashemaogho an-ashava jainti; mashyosāsta jainti.

(11) Azi-chithra jainti; vehrko-chitra jainti; bizanghrochithra jainti; taro-mata jainti; pairi-mata jainti; tafnu jainti; spazga jainti: anākhshta jainti: duzdoithra jainti.

(12) Draogho-vākhsh-draojishta jainti; jahi yātumaiti jainti jahi kakharedhaine jainti; vāto pourvo-apākhtara jainti; vāto pourvoapākhtara apa-nasyata.

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who[8] cures by health giving Manthras[9] (holy word). He[10] is the righteous[12] man[11] who[13] heals[15] the soul[14] such[16] healer[19] is[18] the best conquering healer.[17-20].

(7) O sickness[1] you be away[2], O pestilence[3] you be away[4], O evil doer[5] you be away[6], O mischief[7] (maker) you be away[8], O dishonest[10] heretic[9], you be away[11], O oppressor of men[12], you be away[13].

(8) O (men) of the brood of snakes[1] you be away[2], O (men) of the brood of wolf[3] you be away[4], O (evil men) of the brood of the two legged[5] you be away[6], O perversely thinking[7] (men) you be away[8], O proud[9] (men) you be away[10], O hot tempered[11] (men) you be away[12], O slanderer[13] you be away[14], O hostile (men)[15] you be away[16], O evil eyed[17] (intentioned men) you be away[18].

(9) O most lying of liars[1] you be away[2]. O immoral[3] sorceress[4] you be away[5], O wicked[7] immoral woman[6] you be away[8], O first rate (severe) northern[10] wind[9] you be away[11], O first rate (severe) northern[13] wind[12] you perish[14].

(10) (Best Righteousness) destroys[1] for me[2] those[3] that are[4] snake type[5] who[6] smite[7] those[8] evildoers[9] thousand[10] times[12] thousand[11], ten thousand[13] times[15] ten thousand[14]. It smites[17] sickness[16], it smites[19] pestilence[18], it smites[21] the evil doers[20], it smites[23] the mischief mongers[22], it smites[26] the dishonest[25] heretics[24], it smites[28] oppressors of men[27].

(11) It smites[2] the snake type[1] (men), it smites[4] wolf type[3] (men), it smites[6] the two legged[5] (evil men), it smites[8] the perversely thinkings[7](men), it smites[10]proud[9](men),it smites[12] hot tempered[11] (men), it smites[14] the slanderer[13], it smites[16] the hostile[15] (men), it smites[18] the evil eyed[17] (intentioned men).

(12) It smites[2] the most lying of liars[1], it smites[5] the immoral[3] sorceress[4], it smites[8] the wicked[7] immoral woman[6], it smites[11] the first rate (severe) northern[10] wind[9], it perishes[14] the first rate (severe) northern[13] wind[12].

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(13) Yascha me aetaeshâm yat bizangro-chithranâm yo janat aeshâm daevanâm, hazanghrâi hazanghro pairi, baevarâi baevano paiti. Paurva-naemât patat dyaosh daevanâm draojishto anghro mainyush pouru-maharko.

(14) Advata anghro mainyush pouru-maharko, âvoya me bagha Asha Vahishta; yaskanâm yaskotema janât, yaskanâm yaskotema tbaeshayât. Maharknâm maharkotema janât, maharkanâm maharkotema tbaeshayât. Daevanâm daevotema janât, daevanâm daevotema tbaeshyât. Paityâranâm paityârotema janât, paityâranâm paityârotema tbaeshayât. Ashemaogho anashava janât, ashemaogho an-ashava tbaeshayât. Mashyosâsta sâstotema janât, mashyosâsta-sâstotema tbaeshayât.

(15) Azi-chithra azi-chithrotema janât, azi-chithra azichithrotema tbaeshayât. Vehrko-chithra vehrko-chithrotema janât, vehrko-chithra vehrko chithrotema tbaeshayât. Bizangro-chithra bizangro-chithrotema janât, bizangro-chithra bizangro-chithrotema tbaeshayât, Taromata janât, taro-mata tbaeshayât. Pairimata janât, pairi-mata tbaeshayât. Tafnu-tafnotema janât, tafnu-tafonotema tbaeshyât. Spazga-spazgotema janât, spazga spazgotema tbaeshayât Anâkhshta anâkhshtotema janât, anâkhshta anâkhshtotema tbaeshayât. Duz-doithra duzdoithrotema janât, duz-doithra-duzdoithrotema tbaeshayât.

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(13) (Best Righteousness) destroys[1] for me[2] those[3] that are[4] two legged[5], who[6] smites[7] those[8] evildoers[9] thousand[10] times[12] thousand[11], ten thousand[13] times[15] ten thousand[14]. In all directions[16] ran away[17] the deceitful[18] evil persons[19] and the most lying[20] evil mentality[21] full of pestilence[22].

(14) The evil mentality[2] full of pestilence[3] spoke with annoyance[1], alas[4] the divine power[6], of best righteousness[7] will smite[10] my[5] most sickness[9] of sickness[8], will torment[13] the most sickness[12] of sickness[11], will smite[16] greatest pestilence[15] of pestilence[14], will torment[19] greatest pestilence[18] of pestilence[17], will smite[22] biggest evil doers[21] of evil doers[20], will torment[25] biggest evil doers[24] of evil doers[23], will smite[28] greatest mischief[27] of mischief[26], will torment[31] greatest mischief[30] of mischief[29], will smite[34] dishonest[33] heretics[32], will torment[37] dishonest[36] heretics[35], will smite[40] biggest tyrant[39] of tyrants[38], will torment[43] biggest tyrant[42] of tyrants[41].

(15) Will smite[3] worst (men) of the brood of snake[2] out of (men) of the brood of snake[1], will torment[6] worst (men) of the brood of snake[5] out of (men) of the brood of snake[4], will smite[9] worst (men) of the brood of wolf[8] out of (men) of the brood of wolf[7], will torment[12] worst (men) of the brood of wolf[11] out of (men) of the brood of wolf[10], will smite[15] worst (men) of the brood of the two legged[14], out of (men) of the brood of the two legged[13], will torment[18] the worst (men) of the brood of the two legged[17] out of (men) of the brood of the two legged,[16] will smite[20] the perversely thinking[19] (men), will torment[22] the perversely thinking[21] (men), will smite[24] the proud[23] (men), will torment[26] the proud[25] (men), will smite[29] the most hot tempered[27] of hot tempered[28] (men) will torment[32] the most hot tempered[31] of hot tempered[30] (men), will smite[35] the most slandering[34] of slanderers[33], will torment[38] the most slandering[37] of slanderers[36], will smite[41] the most hostile[40] of hostile[39] (men), will torment[44] most hostile[43] of hostile[42] (men), will smite[47] most evil eyed[46] of evil eyed[45], will torment[50] most evil eyed[49] of evil eyed[48].

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(16) Draogho-vākhsh-draojishta janāt, daraogho vākhsh draojishta tbaeshayāt. Jahi yātumaiti janāt, jahi yātumaiti tbaeshayāt. Jahi kakharedhaine janāt, jahi kakharedhaine tbaeshayāt vāto pourvo-apākhtara janāt, vāto pourvo-apākhtara tbaeshayāt.

(17) Apa-nasyāt drukhsh, nasyāt drukhsh, dvarāt drukhsh vinasyāt, apākhedhre apa-nasyehe, mā merenchainish gaethāo astavaitish ashahe.

(18) Ahe raya kharenanghacha, tem yazāi surunvata yasna Ashem Vahishtem sraeshtem Ameshem Spentem; zaothrābyo Ashem Vahishtem sraeshtem Ameshem Spentem yazamaide.

Haomayo gava bareshmana, hizvo-danghangha, Mâthracha, vachacha shyaothnacha zaothrābiyascha, arshukhdhaeibyascha vāghzibyo.

Yenghe hatâm aat yesne paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Recite mentally.*) Hormazd Khodāe awazuni e mardum mardum sardagân, hamā sardagân, ham-bāyaste vehân oem behdin Māzdayasnân, āgahi āstavāni neki rasānad; aedun bād.

(*Recite aloud.*) Yathā Ahu Vairyo (2).

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(16) Will smite[2] the most lying of liars[1], will torment[4] the most lying of liars[3], will smite[7] immoral[5] sorcerers[6], will torment[10] the immoral[8] sorceress[9], will smite[13] the wicked[12] immoral woman[11], will torment[16] the wicked[15] immoral woman[14], will smite[19] the first rate (severe) northern[18] wind[17], will torment[22] the first rate (severe) northern[21] wind[20].

(17) May the liar[2] vanish[1], may the deceiver[4] perish[3], may the rushing[5] deceiver[6] be utterly destroyed[7], you go[8] and perish[9] (so that) the righteous[14] material[13] world[12] be not[10] worthy to be smitten[11].

(18) For[1] his brilliance[2] and glory[3] I[4] revere[5] with well spoken[6] reverence[7] the most beautiful[9] best righteousness[8], the eternal holy (law)[10], we revere[15] and offer prayer[11] to the most beautiful[13] best righteousness[12], the eternal holy[14] (law).

One's own-self should be pure of high mentality (have) wisdom of the tongue, mind, words and deeds and offer prayer with truly spoken words.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

(Pray silently.) Ahura Mazda Lord, you benefactor of humanity and of the races of mankind and of the other kingdoms of nature, you ideal of existence of the righteous, grant me a believer in the good faith of Mazda worship, an understanding of it, unshaken fidelity towards it and the goodness of it. So may it be.

(Recite aloud.) Yatha Ahu Vairyo (2).

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Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Ashahe Vahishtahe sraeshtahe, Airyamano Ishyehe surahe Mazdadhātahe. Saokayāo vanghuyāo vourudoithrayāo Mazda dhātayāo ashaonyāo. Ashem Vohu (1)

(*Recite fully.*) Ahmāi-raescha: Hazangrem: Jasa me avanghe Mazda: Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (*name here the day of prayer*), Māh-e mubārak (*name the month*). geh e (*name the Geh*). namāz Dādār-e gehân dāmân. Khshnaothra Ahurahe Mazdāo. taroidite anghrahe mainyeush, haithyā varshtâm hyat vasnā fershotemem staomi ashem; Ashem Vohu (1).

Gorje khoreh awazāyād, Ardibehesht Ameshaspand bērasād amāvand pirozgar amāvandi pirozgari. Dād din beh Māzdayasnān, āgahi ravāi goāfrangāni bād, Haft Keshvar zamin; aedum bād! Man āno āwāyad shuadan; man āno āwāyad shudan; man āno āwāyad shudan. Ashaone Ashem Vohu (1).

(*Recite facing south.*)

Dādār-i-gehân dine Māzdayasni dāde Zarathushti. Nemasete ashāum sevishte Aredvi Sura Anāhite! Ashaone Ashem Vohu (1).

Nemo urvaire vanguhi Mazda-dhāte! Ashaone Ashem Vohu (1)

Ashem Vahistem sraeshtem Ameshem Spentem yazamaide. Ashem Vohu (1).

Ardibehesht Ameshāspand bē-rasād! Ashem Vohu (1).

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I admire the reverence, the praise, the strength and the power of best righteousness (which is) most beautiful, giving peace of mind. agreeable, brave created by Mazda, happiness giving, good, high-minded created by righteous Mazda.

Ashem Vohu One.

Recite—Ahmai raeseha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

On this auspicious day, bearing the pure and holy name..... in the auspicious month.....in the Geh.....we salute the creator of all the creations of the world. Let satisfaction be for Ahura Mazda and contempt for the evil mind, such is the wish of those who adhere to righteousness. I praise righteousness. Ashem Vohu (1).

May nis glory and radiance increase. May best righteousness come to us. May he strong and majestic with his strength and majesty come to us. May the knowledge, extent and fame of the commandments of the excellent Mazda worshipping religion ever increase over the world, over all the seven regions. So may it be. I have to realise Him. I have to realise Him. I have to realise Him. Unto the righteous. Ashem Vohu (1).

(Facing South) The creator of the universe has sent the faith of Mazda worship revealed by Zarathushtra. Salutation to the most beneficent Ardvi Sur Anahita. (perfect two fold tool of Cardiac plexus) Ashem Vohu (1).

Salutation to the good and holy world of plants created by Mazda. Ashem Vohu (1).

We revere best righteousness the most beautiful eternal holy (law) Ashem Vohu (1).

May best righteousness, the eternal holy (law) come to us. Ashem Vohu (1).

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NIRANG-E ARDIBEHESHT YASHT

(Recite three times.)

Dādār-e jehāndār tavānā o dānā o parvartār o afridegār, o kerfeghar o avakhshidār! Ahreman hich nādān o natavānad ba hich chiz nashahed. Ahuramazda dādāri; ahreman marochinidāri. Dādār pāk, ahreman nāpāk, ahreman khāk shavad, ahreman dur shavad, ahreman dafe shavad, ahreman shekasteh shavad, ahreman halāk shaved. Aval din Zarthushti pāk: Ahuramazda buland kavi bēh, awazuni.

Ashaone Ashem Vohu (1).

SAROSH YASHT HĀDOKHT

Khshnaothra Ahurahe Mazdāo! Ashem Vohu (1).

Pa nām-e Yazdân Ahuramazda Khodāe awazuni gorje khoreh awazāyād Sarosh asho tagi, tan farmān, shekfat zin, zinawazār sālāre dāmāne Ahuramazda bē-rasād! Az hamā gunāh patet pashemānum; az harvastin dushmata, duzukhta, duzarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem bun bud ested. Az ān gunāh manashni, gavashni, kunashni tani ravāni geti minoāni, okhe awākhsh pashemān, pa se gavashni pa patet hom. Khshnaothra Ahurahe Mazdāo, taroidite anghrahe mainyeush, haithyāvarshtâm hyat vasnā fershotemem, staomi ashem; Ashem Vohu (3).

Fravarāne Mazdayasno Zarathushtrish vidaevo Ahuratkaesho. *(Recite here the Geh concerned.)*

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NIRANG ARDIBEHESHT YASHT

The Lord[1] (is) the keeper of the world[2], the all powerful[3], the wise[4], the protector[5], the creator[6], the pious worker[7], the caretaker[8]. Evil mind[9] is nothing[10], it is foolish[11], and not able[12] to do anything[13-14]. Ahura Mazda[15] is the creator[16], the evil mind[17] is destroyer[18]. God[19] is pure[20], evil mind[21] is impure[22]. Let evil mind[23] be destroyed[24], evil mind[25] be away[26], evil mind[27] be off[28], evil mind[29] be defeated[30], evil mind[31] be harassed[32]. The religion[34] of the highest order[33] is the pious[36] Zoroastrian[35] religion. Ahura Mazda[37] (is) the exalted[38], strong[39], good[40] and benefactor[41]. Unto the righteous. Ashem Vohu (1).

SAROSH YASHT HADOKHT

To the glory of Ahura Mazda. Ashem Vohu (1).

In the name of God, Ahura Mazda, the beneficent, may His glory and radiance increase, May Sraosha (conscience) the holy, the strong, the holy word incarnate, the wielder of effective weapon, the wielder of victorious weapon, the leader of all the creation of Ahura Mazda, come to us. From all my sins I repent and turn back, from every evil thought, evil word, and evil deed which in this world I may have conceived, uttered or committed or I may have been the cause of or originated through me, from all such sins against good thoughts, good words, and good deeds, pertaining to my body and soul, pertaining to this world and the spiritual world, I repent with the three words and turn back. Let satisfaction (be) for Ahura Mazda and contempt for evil mind, such is the wish of those who adhere to righteousness.

Ashem Vohu (3).

I profess myself to be a Mazda worshipping follower of Zarathushtra, turning away from evil, acting in accord with the law of Ahura (pray the Geh).

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Sraoshahe ashyehe takhmahe tanu-māthrahe darshidraosh Āhuiryehe, khshnaothra yasnāicha vahmāicha khshnaothrāicha frastayaecha, Yathā Ahu Vairyo zaotā frā me mrute, athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

(*Karta* I). (1) Sraoshem ashim huraodhem verethrājanem frādatgaethem ashavanem ashahe ratum yazamaide. Nemo vohu. nemo vahishtem, Zarathushtra gaethābyo!

(2) Tat dravato dravatâm urvato paitidāreshta; tat dravato dravaityāoscha ashi, ushi, karena, gava, dvarethra, zafare derezvān pairi-urvaeshtem. Yat nemo vohu adhavim atbaeshem naire hâm varetish drujo vārethma dāreshta.

(3) Sraosho ashyo drighum thrātotemo; ho verethraja drujem jaghnishto. Nā ashava āfrivachastemo, ho verethra verethra-vastemo. Mâthro Spento mainyavim drujem nizbairishto. Ahuno Vairyo vachâm verethrajâstemo. Arshukhdho vākhsh yāhi verethrajâstemo. Daena Māzdayasnish vispaeshu vanghushu, vispaeshu ashochithraeshu, haithyadātem atha dātem Zarathushtri.

(4) Yascha, Zarathushtra, imat ukhdhem vacho fravaochāt, nā vā nāiri vā, asha-sara managha, asha-sara vachangha, asha-sara shyothna; maso vā āpo maso vā thvaesho khshapo vā tathryayāo aipi-dvânarayāo, apâm vā nāvayanâm paiti peretush, pathâm vā paiti vicharanāo, narâm vā ashaonâm hanjamanāish, dravatâm vā daevayasnanâm handvara-nāish:

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For the satisfaction, reverence, praise, propitiation and glorification of Sraosha (conscience), the righteous, the strong, the holy word incarnate, the wielder of the victorious weapon, the upholder of the Law of Ahura, the Zaota may tell me, "Just as God is to be praised so the prophet on account of his righteousness, (and who) has declared (for us) the righteous wisdom."

Karta 1. (1) We revere[9] Sraosha[1] (conscience) the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7]. Prayer[10] is good[11], prayer[12] is best[13] O Zarathushtra[14] for the people of the world[15] (lit. creatures).

(2) It[1] is a protection against[5] the strong[4] unbeliever[2] amongst the unbelievers[3]. It[6] surrounds[16] and locks up [15] male unbeliever's[7] and female unbeliever's[8] eyes[9], intelligence[10], ears[11], hands[12], legs[13] and mouth[14]. That[17] good[18] prayer[19] done whole-heartedly[20], free from evil intentions[21] is a protection[23] for mankind[22], it is like a shield[25] against evil [24] and repels it[26].

(3) The righteous[2] Sraosha[1] (conscience) is the best supporter[4] of the Darvish[3] (a man devoted to God), it[5] is victorious[6] smiter[8] of evil[7]. It lavishly blesses[11] righteous[10]men[9], it[12] is most victorious[14] through victory[13]. The holy[16] Manthra[15] (word) thoroughly removes[19] evil[18] from the mind[17]. The words[21] of Ahuna Var[20] are the most victorious[22]. Truthfully spoken[23] word[24] is effectively[25] the most victorious[26]. The Mazdayasna[28] religion[27] and the rules[35] of Zarathushtra[36] are entirely[29] morally good[30], are evidently[32] entirely[31] righteous[32] thus[34] supporting righteousness the most[33].

(4) O Zarathushtra[2] whoever[1] prays[6], any[8] man[7] or[10] woman[9] these[3] praise-worthy[4] words[5] with extremely holy[11] mind[12], with extremely holy[13] word[14] and with extremely holy[15] deeds[16] in deep[17-18] waters[19], in great[20-21] fear[22] or[24] on dark[25] foggy[26] night[23], or[28] on[30] a bridge[31] with overflowing[29] water[27], or[33] on[34] labyrinth[35] of roads[32] or[37] in a meeting[39] of righteous[38] people[36] or in a meeting[43] of unbelievers[40] or[41] devil worshippers[42].

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(5) Kahmi kahmichit vā aipyanâm, kahmi kahmichit vā arathyanâm thwaesho biwivão; noit dim yava anghe ayân, noit anghão khshapo, dravão zareto zaranumano zazarãno, ashibya ava-spastichina avi ava spashnaot; noit gadhahe vazo-vâthwyehe tbaesho frâshtichina frãshnuyãt.

(6) Imatcha Zarathushtra, imat ukhdhem vacho framruyão, yat ājasāt, keresascha, gadhotushcha, daeveshcha handvaremna, āat dravatâm daevayasnanâm yātushcha yātumatâm; pairikāoscha pairikavatâm tbaesho frateresân fradvarân, nyāoncho daeva nyāoncho daevayāzo zafare avageurvayân atha rāreshyanto.

(7) Yathacha pasush-haurvāongho, aetat Sraoshem ashim pairibarāmaide, yim ashavanem verethrājanem; aetat Sraoshem ashim frāyazāmaide, yim ashavanem verethrājanem, humatāishcha hukhtāishcha hvarshtāishcha.

(8) Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna Sraoshem ashim zaothrābyo, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem, ācha no jamyāt avanghe, verethrajão Sraosho ashyo.

(9) Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazadâm, yo ashahe apanotemo, yo ashahe

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5. Whoever[1] is in danger on the road[2] or[3] whoever[4] is in untimely[6] fear[7] of[5] a frightener[8] neither[9] on [11] that[12] day[13] nor[14] that[15] night[16] any unbeliever[17] a tormentor[18] dreadfully[19] tormenting[20] can see[24] him[10] with[23] eye[21] sight[22], nor[25] a brigand[26] of strong party[27] (intending) to harm[28] hasten[29] and reach him[30].

(6) O Zarathushtra[2], this[3] very[1] verse[4] of prayer[5] you should pray aloud[6], (so that) when[7] enemies of religion[9], party of thieves[10] and evil persons[11] rush up together[12], and reach[8]; when[13] non-believers[14], devil worshippers[15], sorcerers[16], any one out of sorcerers[17], the fair seducers[18], anyone out of fair seducers[19]with their evil[20] frighten you[21] and rush towards you[22] then[29] the evil persons[24] get destroyed[23], the devil worshippers[26] get destroyed[25], and those wanting to injure[30] have their mouths[27] shut[28] (i.e. become helpless).

(7) As[1] we protect the cattle[2], so[3] we keep around us[6] the righteous[5] Sraosha[4] (conscience) the[7] pure[8] and victorious[9]. We praise highly[13] that[10] righteous[12] Sraosha[11] (conscience) which[14] is pure[15], and victorious[16] with good thoughts[17] good words[18] and good deeds[19].

(8) For[1] his brilliance[2] and glory[3], his[4] courage[5] and victory[6] for[7] his adoration[8] and divine honour[9], we[10] revere[11] with traditional[12] reverence[13] the righteous[15] Sraosha[14] (conscience) the exalted[19] Ashi[17] Vanghui[18] (pure[18] righteousness[17]) and the beautiful[22] Nairyo[20] Sangh[21] (valiant[20] principles[21]) with offerings[16] (or alternately with offerings[16] of exalted[19] pure[18] righteousness[17] and beautiful[22] valiant[20] principles[21]). May the victorious[27] and righteous[29] Sraosha[28] (conscience) come[25] to[23] our[24] help[26].

(9) We revere[3] the righteous[2] Sraosha[1] (conscience), we revere[6] the exalted[5] leader[4], who[7] is Ahura Mazda[8], who[9] is supreme[11] in righteousness[10].who[12] is most helpful[14] in righteousness[13]. We

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jaghmushtemo. Vispa sravão Zarathushtri yazamaide; vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho

Mazadão Ahuro vaethā ashāt hachā

Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta II*) (10) Sraoshem ashim huraodhem verethrājanem rādat-gaethem ashavanem ashahe ratum yazamaide. Yo vanano kayadhahe yo vanano kāidhyehe, yo janta daevayão drujo ashaojangho ahum-merencho; yo hareta aiwyākhshtacha, vispayão fravoish gaethayão.

(11) Yo anavanghabdemno zaenangha, nipāiti Mazdão dāmân: yo anavanghabdemno zaenangha, nishhaurvaiti Mazdão dāmân. Yo vispem ahum astvantem, eredhwa snaithish nipāiti, pascha hu-frāshmodāitim.

(12) Yo noit paschaeta huskhafa, yat mainyu dāmân daidhitem, yaseha Spento Mainyush yascha anghro; hishāro ashahe gaethão. Yo vispāish ayâncha khshfnascha yuidhyeiti māzanyaeibyo hadha daevaeibyo.

(13) Ho noit tarshto frānąmaite thwaeshāt paro daevaeibyo frā ahmāt paro vispe daeva anuso tarshta nemente, tarshta, temangho dvarente.

Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvatà yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanghuhim berezaitim, Nairimcha Sanghem huraodhem, ācha no jamyāt avnghe, verethrajão Sraosho ashyo.

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revere[18] all[15] the verses[16] of Zarathushtra[17]. We revere[22] all[19] the good[20] works[21] which are being done[23] or will be done hereafter[24]

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 2. (10) We revere[9] Sraosha[1] (conscience) the holy[2], the beautiful[3], the virtuous[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness.[7] Who[10] is destroyer[11] of evil persons[12] who[13] is destroyer[14] of those belonging to evil persons[15], who[16] smites[17] the evil[18] persons[19] who are powerful[20] destroyers of the world[21], who[22] is protector[23] and guardian[24] of the entire[25] prosperous[26] world[27].

(11) Who[1] not sleeping[2], (with) vigilance[3] protects[4] the creation[6] of Mazda[5], who[7] not sleeping[8], with vigilance[9] keeps watch[10] over the creation[12] of Mazda[11], who[13] protects[19] the entire[14] corporeal[16] world[15] with weapon[18] held high[17] after giving light to the growing creation[20].

(12) Who[1] does not[2] enjoy happy sleep[4] after[3] the creation[8] of the[5] mind[6] world[7] such as[9] the holy mind[10], such as[11] the evil (mind)[12], (as he is) a protector[13] of righteous[14] world[15]. Who[16] fights[20] all[17] day[18] and night[19] the opponents of the admirable ones[21] along with[22] the evil ones[23].

(13) He[1] is not[2] afraid[3] or bows[4] out of fear[5] before[6] the evil persons[7], on the contrary[8-9] all[10] the evil persons[11] against their will[12] bow[14] out of fear[13] and out of fear[15] run[17] into darkness[16].

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

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Sraoshem ashim yazamaide; ratum berezantem yazamaide yim Ahurem Mazdām, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamaide, vispacha hvzrshta shyaothna yazamaide varshtacha vareshyamnacha.

Yenghe bātâm āat yesna paiti vangho

Mazdāo Ahuro vaethā ashat hachā

Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta III.*) (14) Yathā Ahu Vairyo (1).

Sraoshem ashim huraodhem verethrājanem frādatgaethem ashavanem ashahe ratum yazamaide. Yo ākhshtishcha urvaitishcha drujo spasyo; spenishtahe avān Ameshāo Spenta avi Hapto-Karshvairim zām. Yo daenodiso daenayāo ahmāi daenâm daesayāt Ahuro Mazdāo ashava

Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasan yazatanâm, tem yazāi surunvata yasna Sraoshem ashim zaothrābyo, Ashimcha Vanghuhim berezaitim, Nairimcha Sanghem huraodhem, ācha no jamyāt avanghe, verethrajāo Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamaide, vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne pait vangho

Mazdāo Ahuro vaethā ashāt hachā

Yāonghâmchā tâschā tāoschā yazamaide.

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We revere the righteous Sraosha (conscience), we revere the exalted leader, who is Ahura Mazda. Who is supreme in righteousness. Who is most helpful in righteousness. We revere all verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 3. (14) Yatha Ahu Vairyo (1).

We revere[9], Sraosha[1] (conscience) the holy[2] the beautiful[3], the virtuous[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7]. Who [10] with friendship[11] and corroboration[12] watches[14] over evil[13] (creation), protects[16] the holy creation[15] of the eternal holy[17] (laws) over[18] the land[20] of the seven continents[19], who[21] is instructor[22] of religion[23] whom[24] the righteous[28] Ahura Mazda[27] has taught[26] the religion[25].

For his brilliance and glory, his courage and victory for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with . . offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader, who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness, we revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

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(*Karta IV*) (15) Yathā Ahu Vairyo (1).

Sraoshem ashim huraodhem verethrājanem frādatgaethem ashavanem ashahe ratum yazamaide. Yim dathat Ahuro Mazdāo ashava aeshmahe khravidraosh hamaestārem, ākhshtim hâm-vaintim yazamaide, preshtascha mravaŋāoscha hamaestāra.

(16) Hakhaya Sraoshahe ashyehe, hakhaya Rashnaosh razishtahe, hakhaya Mithrahe vouru-gaoyaoitoish, hakhaya vātahe ashaono, hakhaya Daenayāo Vanghuyāo Māzdayasnoish, hakhaya Arshtāto frādat-gaethayāo varedatgaethayāo savo-gaethayāo, hakhaya Ashoish Vanghuyāo, hakhaya Chistoish vanghuyāo, hakhaya Razishtayāo Chistayāo, (17) hakhaya vispaeshâm yazatanâm, hakhaya Mâthrahe Spentahe, hakhaya Dātahe-Vidaevahe, hakhaya Dareghayāo Upayanayāo, hakhaya Ameshanâm Spentenâm, hakhaya ahmākem Saoshyantâm yat bipaitishtanâm ashaonâm, hakhaya vispayāo ashaono stoish.

Ahe raya kharenanghacha, anghe ama verethranghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajāo Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apaontemo, yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamaide vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

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Karta 4. (15) Yatha Ahu Variyo (1).

We revere[9] Sraosha[1] (conscience) the holy[2] the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of rightousness[7]. Whom[10] the righteous[13] Ahura Mazda[12] created[11] as an opposer[16] to the dreadfully fraudulent[15] anger[14]. We revere[19] peace[17] and victorious strength[18] the (two) opponents[22] of struggle[20] and hatred[21].

(16) The friends[1] of righteous[3] Sraosha[2] (conscience) are the friends[4] of the most honest[5] truth[6], the friends[7] of Mithra[8] (the heavenly light[8]) giver of life to spacious mother earth[9], the friends[10] of righteous[12] atmosphere[11], the friends[13] of good[15] Mazda worshipping[16] religion[14], the friends[17] of truth and justice[18] which progresses[19], prospers[20] and benefits the world[21]. the friends[22] of good[24] righteousness[23], friends[25] of good[27] knowledge[26], the friends[28] of highest[29] knowledge[30] (we revere).

(17) The friends[1] of all[2] the admirable ones[3], the friends[4] of the holy word[5], the friends[6] of law[7] against evil[8]; the friends[9] of long[10] tradition[11], the friends[12] of eternal holy[13] (laws), the friends[14] of those[15] person well-versed in the precepts of religion[16] who[17] are righteous[19] men[18], the friends[20] of all[21] who are ever[23] righteous[22] (we revere).

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader, who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness, we revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

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Yenghe hātâm āat yesne paiti vangho

Mazdāo Ahuro vaethā ashāt hachā

Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta V*) (18) Yathā Ahu Vairyo (1).

Sraoshem ashim huraodhem verethrājanem frādatgaethem ashavanem ashahe ratum yazamaide, paoirimcha upememcha, madhememcha fratememcha, poiryācha yasna upamacha, madhemacha, fratemacha.

(19) Vispāo Sraoshahe ashyehe takhmahe tanumāthrahe takhmahe hāmvaretivato bāzush-aojangho rathaeshtāo kameredhojano daevanâm; vanato vanaitish vanaitivato, ashaono vanato vanaitish Vanaintimcha Uparatatem yazamaide; yâmcha Sraoshahe ashyehe, yâmcha Arshtoish yazatahe.

(20) Vispa nmana Sraosho-pāta yazamaide, yenghādha Sraosho ashyo frayo, frito, paitizanto; nācha ashava, frāyohumato, frayohuknto, frāyo-hvarshto.

(21) Keherpem Sraoshahe ashyehe yazamaide; Keherpem Rashnaosh razishtahe yazamaide; Keherpem Mithrahe vourugaoyaoitoish yazamaide; Keherpem Vātahe ashaono yazamaide; Keherpem Daenayāo Vanghuyāo Māzdayasnoish yazamaide; Keherpem Arshtāto frādatgaethyāo, varedatgaethayāo, savo-gaethayāo yazamaide; Keherpem Ashoish Vanghuyāo yazamaide; Keherpem chishtoish vanghuyāo yazamaide; Keherpem Razishtayāo Chistayāo yazamaide; (22) Keherpem vispaeshâm yazatanâm yazamaide; Keherpem Mâthrahe Spentahe yazamaide; Keherpem Dātahe-Vidaevahe yazamaide; Keherpem Dareghayāo Upayanayāo yazamaide; Keherpem Ameshanâm Spentanâm yazamaide; Keherpem ahmākem Saoshyantâm yat bipaitishtanâm ashaonâm yazamaide; Keherpem vispayāo ashaono stoish yazamaide.

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We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 5 (18) Yatha Ahu Vairyo (1).

We revere[9] Sraosha[1] (conscience) the holy[2], the beautiful[3], the victorious[4], bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7] of the first rank[10], the highest[11] the medium[12] and the supreme[13], the first[14] in reverence[15] the highest[16], the medium [17] and the supreme[18].

(19) (We revere) everything[1] of righteous[3] Sraosha[2] (conscience), the strong[4], whose body is holy word[5], strong[6] protector[7], of strong arm[8], a warrior[9] (who is) breaker of brainless heads[10] of evil persons[11], striker[12] with success[13], the victorious striker[14]. We revere[20] the righteous[15] striker[16] with success[17], and the victorious[18] ascendancy[19] which[21] is of righteous[23] Sraosha[22] (conscience) and which[24] is of the admirable[26] truthful justice[25].

(20) We revere[4] all[1] the houses[2] guarded by Sraosha[3] (conscience) where[5] holy[7] Sraosha[6] (conscience) is friendly[8], beloved[9] and respected[10] by righteous[12] persons[11] rich in good thoughts[13], rich in good words[14] and rich in good deeds[15].

(21) We revere[4] the scheme[1] of the righteous[3] Sraosha[2] (conscience), we revere[8] the scheme[5] of the most honest[7] truth[6], we revere[12] the scheme[9] of Mithra[10] (heavenly light)[10] giver of life to spacious mother earth[11], we revere[10] the scheme[13] of the righteous[15] atmosphere[14], we revere[21] the scheme[17] of the good[19] Mazda worshipping[20] religion[18], we revere[27] the scheme[22] of truth and justice[23] which progresses[24], prospers[25] and benefits the world[26], we revere[31] the scheme[28] of pure[30] righteousness[29], we revere[35] the scheme[32] of (acquiring) good[34] knowledge[33], we revere[39] the scheme[36] of (acquiring) the highest[37] knowledge[38].

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Ahe raya kharenanghnacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanghuhim berezaitim Nairimcha Sanghem huraodhem, Ācha no jamyāt avanghe, verethjāo Sraosho ashyo. Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdām, yo ashahe apanotemo yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamaide, vispacha hvarshta shyaothna yazamaide, varshtacha varsh-yamnacha.

Yehghe hātâm āat yesni paiti vangho

Mazdāo Ahuro vaethā ashāt hachā

Yāonghâmchā tâscha tāoscha yazamaide.

(*Recite mentally.*) Sarosh asho, tagi tan-farmān, shekaftzin zin-awazār, sālāre dāmāne Ahuramazda be-rasād! aedun bād!

(*Recite aloud.*) Yathā Ahu Vairyo (2).

Yasnemcha vahmemcha aojascha zavarecha āfrināmi, Sraoshahe ashyehe, takhmahe tanu-mâthrahe darshidraosh Āhuiryehe. Ashem Vohu (1).

(*Recite fully.*) Ahmāi raescha; Hazanghrem; Jasa me avanghe Mazda; Kerfeh Mozd.

Roz nek nām roz pāk nām, roz mubārak (*name here the day of prayer*), Māh-e mubārak (*name the month*), geh-e (*name the Geh*), namāz Dādār-e gehān dāmān. Khshnaothra Ahurahe Mazdāo taroidite anghrahe mainyeush, haithyā varshtâm hyat vasnā fer-shotemem; staomi ashem. Ashem Vohu (1).

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(22) We revere[4] the scheme[1] of all[2] the admirable ones[3], we revere[7] the scheme[5] of the holy word[6], we revere[11] the scheme[8] of the law[9] for turning away from evil[10], we revere[15] the scheme[12] of long[13] tradition[14], we revere[18] the scheme[16] of the eternal holy (laws)[17], we revere[25] the scheme[19] of those[20] persons well-versed in the precepts of religion[21] who[22] are righteous[24] men[23], we revere[30] the scheme[26] of all[27] who are ever[29] righteous[28].

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with · · offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience), we revere the exalted leader who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness, we revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

(Pray silently.) May Sraosha (conscience) the holy, the strong, the holy word incarnate, the wielder of effective weapon, the wielder of victorious weapon, the leader of all the creation of Ahura Mazda come to us. May it be so (pray loudly). Yatha Ahu Vairyo (2).

I admire the reverence, the praise, the strength and the power of holy Sraosha (conscience) the strong, the holy word incarnate, the wielder of the victorious weapon, the upholder of the Law of Ahura. Ashem Vohu (1).

(Recite) Ahmai raeshcha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

On this auspicious day, bearing the pure and holy name..... .....in the auspicious month.....in the Geh.....we salute the Creator of all the creation, of the world. Let satisfaction be for Ahura Mazda and

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Gorje Khoreh awazāyād Sarosh asho, tagi tan-farmān shekaft-zin, zin-awazār sālāre dāmāne Ahuramazda bē-rasād, amāvand pirozgar amāvandi pirozgari. Dād din beh Māzdayasnān, āgahi ravāi goāfrangāni bād, Hafte Keshvar zamin; aedun bād! Man āno āwāyad shudan; man āno āwāyad shudan; man āno āwayad shudan. Ashaone Ashem Vohu (1).

(*Recite facing south.*)

Dādār-e Gehân dine Māzdayasni dāde Zarathushti. Nemase-te ashāum sevishte Aredvi Sura Anāhite! Ashahne Ashem Vohu (1).

Nemo urvaire vanguhi Mazda-dhāte! Ashaone Ashem Vohu (1).

Sraoshem ashim huraodhem verethrājanem frādatgaethem ash-vanem ashahe ratum yazamaide. Ashem Vohu (1).

Sarosh asho, tagi, tan-farmān shekaft-zin zin-awazār sālārē dāmānē Ahuramazda bē-rasād! Ashem Vohu (1).

NIRANG-I SAROSH YASHT HADOKHT

(*Recite thrice.*)

Gorje khoreh awazāyād Sarosh asho, tagi, tan-farmān, shekaft-zin, zin-awazār, sālārē dāmānē Ahura Mazda bērasād! Aedun bād! Ashem Vohu (1).

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contempt of the evil mind, such is the wish of those who adhere to righteousness, I praise righteousness. Ashem Vohu (1).

May His glory and radiance increase, May Sraosha (conscience) the holy, the strong, the holy word incarnate, the wielder of effective weapon, the wielder of the victorious weapon, the leader of all the creation of Ahura Mazda (come to us). May He strong and majestic, with His strength and majesty come to us.

May the knowledge, extent and fame of the commandments of the excellent Mazda-worshipping religion ever increase over the world, over all the seven regions. So may it be.

I have to realise Him. I have to realise Him. I have to realise Him. Unto the righteous. Ashem Vohu (1).

(Facing South). The creator of the universe has sent the faith of Mazda worship revealed by Zarathushtra. Salutation to the most beneficent Ardvi Sur Anahita. Ashem Vohu (1).

Salutations to the good and holy world of plants, created by Mazda. Ashem Vohu (1).

We revere Sraosha (conscience) the holy, the beautiful, the victorious, the bringer of prosperity to the world, the rignteous master of righteousness. Ashem Vohu (1).

May Sraosha (conscience) the holy, the strong, the holy word incarnate, the wielder of effective weapon, the wielder of victorious weapon the leader of all the creation of Ahura Mazda come to us. Ashem Vohu (1).

NIRANG OF SRAOSH YASHT HADOKHTA

May His glory and radiance increase.

May Sraosha (conscience) the holy, the strong, the holy word incarnate, tne wielder of effective weapon, the wielder of victorious weapon, the leader of all the creation of Ahura Mazda come to us. May it be so. Ashem Vohu (1). (Repeat 3 times.)

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SAROSH YASHT VADI

Khshnaothra Ahurahe Mazdão! Ashem Vohu (1).

Pa nām-e Yazdân Ahura Mazda Khodāe awazuni, gorje khoreh awazāyād; Sarosh asho, tagi tan farmān shekaft zin, zin-awazār, sālāre dāmāne Ahuramazda berasād. Az hamā gunāh patet pashemānum; az harvastin dushmata, duzukhta, duzhvarshta, mem pa geti manid, oem goft, oem kard. oem jast, oem bun bud ested. Az ān gunāh manashni, gavashni, kunashni, tani ravāni geti minoāni, okhe awākhsh pashemān pa se gavashni pa patet hom. Khshnaothra Ahurahe Mazdão, taroidite anghrahe mainyeush; haithyāvarashtâm hyat vasnā fershotemem, staomi ashem; Ashem Vohu (3).

Frayarāne Mazdayasno Zarathushtrish vidaevo Ahuratkaesho. (*Recite here the Geh concerned.*)

Sraoshahe ashyehe, takhmahe, tanumāthrahe, darshidraosh, Āhuiryehe, khshnaothra yasnāicha, vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahu Vairyo zaotā frā me mrute, athā ratush ashātchit hacha frā ashava vidhvāo mraotu.

(*Karta I*) (2) Sraoshem ashim huraodhem verethrājanem frādatgaethem ashavanem ashahe ratum yazamaide. Yo paoiryo Mazdão dāmān, frastaretāt paiti Baresman, yazata Ahurem Mazdâm, yazata Ameshe Spente, yazata pāyu thworeshtāra, yā vispa thweresato dāmān.

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SRAOSH YASHT WADI

To the glory of Ahura Mazda. Ashem Vohu (1).

In the name of God, Ahura Mazda, the beneficent.

May His glory and radiance increase.

May Sraosha (conscience), the holy, the strong, the holy word incarnate, the wielder of the effective weapon, the wielder of victorious weapon, the leader of all the creation of Ahura Mazda, come to us.

From all my sins I repent and turn back, from every evil thought, evil word, and evil deed which in this world I may have conceived, uttered or committed or I may have been the cause of or originated through me, from all such sins against good thoughts, good words and good deeds, pertaining to my body and soul, pertaining to this world and the spiritual world, I repent with the three words and turn back. Let satisfaction be for Ahura Mazda, and contempt for evil mind, such is the wish of those who adhere to righteousness. Ashem vohu (3).

I profess myself to be a Mazda worshipping follower of Zarathushtra, turing away from evil, acting in accord with the Law of Ahura. (Pray the geh.)

For the satisfaction, reverence, praise, propitiation and glorification of Sraosh (conscience) the righteous, the strong, the holy word incarnate, the wielder of effective weapon, the wielder of victorious weapon, the upholder of the Law of Ahura, the Zaota may tell me: "Just as God is to be praised, so the prophet on account of his righteousness (and who) has declared (for us) the righteous wisdom."

Karta 1 (2) We revere[9] Sraosha[1] (conscience) the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7], who[10] was the first[11] in the creation[13] of Mazda[12] to spread[14] on [15] the high mentality[16] to revere[17] Ahura Mazda[18] to revere[19] the eternal holy[20] (laws), to revere[21] the protector[22] and creator[23] who[24] has shaped[26] the entire[25] creation[7] .

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(3) Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanghuim berezaitim, Nairimcha Sanghem huraodhem. Āchā no jamyāt avanghe, verethrajão Sraosho ashyo.

(4) Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravão Zarathushtri yazamaide. Vispacha havarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdão Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta II*) (5) Sraoshem ashim huraodhem verethrājanem frādat-gaethem ashavanem ashehe ratum yazamaide.

(6) Yo paoiryo Baresma frasterenata thra yakhshtishcha, pancha-yakhshtishcha, haft yakhshtishcha, nava-yakhshtishcha ākhshnushcha maidhyo-paitishtānâscha Ameshanâm Spentanâm yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vangunim berezaitim, Nairimcha Sanaghem huraodhem, ācha no jamyāt avanghe, verethrajão Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berrezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravão Zarathushtri yazamaide. Vispacha havarshta shyaothna yazamaide, varshtacha vershyamnacha.

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(3) For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

(4) We revere the righteous Sraosha (conscience), we revere the exalted leader who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 2 (5). We revere Sraosha (conscience), the holy, the beautiful, the victorious, the bringer of prosperity to the world, the righteous master of righteousness.

6. Who[1] first[2] spread[4] the high mentality[3] in 35 branches[6] (directions), 57 branches[8] (directions), 79 branches[10] (directions), 911 branches[12] (directions), (i.e. in all directions) knee high,[13] middle of the leg high[14] (i.e. small and large) for the reverence,[17] the praise,[18] the propitiation[19] and the glorification[20] of the eternal[15] holy[16] (laws).

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience), we revere the exalted leader, who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

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Yenghe hātâm āat yesna paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta III*) (7) Sraoshem ashim huraodhem verethrājanem frādat-gaethem ashavanem ashahe ratum yazamaide.

(8) Yo paoiryo Gāthāo frasrāvayat, yāo pancha Spitāmahe ashaono Zarathushtrahe, afsmanivāo, vachastashtivat, mat-āzaintish; mat-paiti-frasāo, Ameshanām Spentanaām yasnāicha vahmāicha khshnaothrāicha frasastayaecha.

Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanguhim berezaitim Nairimcha Sanghem huraodhem, ācha no jamyāt avanghe, verethrajāo Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamaide, Vispacha hvarshta shyaothna yazamaide, varshtacha-vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta IV*) (9) Sraoshem ashim huraodhem verethrājanem frādat-gaethem ashavanem ashahe ratum yazamaide.

(10) Yo drighaoscha drivyāoscha amavat nmānem hâmtāshtem. Pascha hu-frāshmo - dāitim, yo aeshemem sterethwata snaithisha vikhrumantem kharem jainti, atcha he bādha kameredhem jaghnvāo paiti khanghayeiti yath aojāo nāidhyāonghem.

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We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 3. (7) W revere Sraosha (conscience), the holy, the beautiful, the victorious, the bringer of prosperity to the world, the righteous master of righteousness.

(8) Who[1] was the first[2] to recite[4] the Gathas[3], those[5] five[6] of the righteous[8] Spitaman[7] Zarathustra[9], in poetry[10] in prose[11] with their commentary[12], with their questions and answers[13] for the reverence[15], the praise[16], the propitiation[17] and the glorification[18] of the eternal holy[14] (laws).

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with [illegible] offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 4 (9) We revere Sraosha (conscience), the holy, the beautiful, the victorious, the bringer of prosperity to the world. the righteous master of righteousness.

(10) Who[1] is a strongly[4] built[6] house[5] for poor men[2] and poor women[3]. After giving light to the growing creation[7] he[8] strikes[11] at anger[9] a sore[12] wound[13] with uplifted[10] weapon to kill[14]. Thus[15] he[16] certainly[17] smites[19] against the brainless head[18] and breaks[20-21] it (of one who is) treating[22] (his) strength[23] with contempt[24].

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Ahe raya kâharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazâi surunvata yasna. Sraoshem ashim zaothrâbyo, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem, ācha no jamyāt avanghe, verethrajão Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravão Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdão Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta V*) (11) Sraoshem ashim huraodhem verethrājanem frādat-gaethem ashavanem ashahe ratum yazamaide, takhmem āsum, aojanghvantem, dareshatem, surem, berezaidhim. (12) Yo vispaeibyo hacha arezaeibyo vavanvão paiti jasaiti vyākhma Ameshanâm Spentanâm.

Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanām, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajão Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravão Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdão Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

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For his brilliance and glory, his courage and victory for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience), we revere the exalted leader who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 5 (11). We revere[9] Sraosha[1] (conscience), the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7], (who is) strong[10], swift[11], powerful[12], daring[13], brave[14], and far sighted[15].

(12) Who[1] as a conqueror[4] from[3] all[2] battles[3] goes to meet face to face[5] the assembly[6] of the eternal holy[7] (laws).

For his brilliance and glory, his courage and victory for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader, who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amogst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

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(*Karta VI*) (13) Sraoshem ashim huraodhem verethrājanem frādat-gaethem ashavanem ashahe ratum yazamaide; yunâm aojishtem, yunâm tanjishtem, yunâm thwakhshishtem, yunâm āsishtem, yunâm paro katrshtemem. Paitishata Mazdayasna Sraoshahe ashyehe yasnem.

(14) Durāt hacha ahmāt namānāt, durāt hacha anghāt visat, durāt hacha ahmāt zantaot durāt hacha anghāt danghaot, aghāo ithyejāo voighnāo yeinti; yenghe nmānya Sraosho ashyo verethrajāo. thrâfedho asti paiti-zanto: nācha ashava. frāyo-humato, frāyo hukhto, frāyo hvarshto

Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanghuim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajāo Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoshā yazamaide.

(*Karta VII*) (15) Sraoshem ashim huraodhem verethrājanem frādat-gaethem ashavanem ashahe ratum yazamaide. Yo vanano kayadhahe, yo vanano kāidhye-he, yo janta daevayāo drujo ash-aojangho ahum-merencho; yo hareta aiwyākhshtacha vispayāo fravoish gaethayāo.

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Karta 6 (13) We revere[8] Sraosha[1] (conscience), the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master of righteousness[7] who is the most powerful[10] amongst youths[9], most vigorous[12] amongst youths[11], most energetic[14] amongst youths[13], swiftest[16] amongst youths[15], most enterprising[18] amongst youths[17]. O Mazda worshippers[20] seek[19] the reverence[23] of the righteous[22] Sraosha[21] (conscience).

(14) Away[1] from that house[2], away[3] from that village[4], away[5] from that town[6], away[7] from that country[8] the evil[9] destructive[10] troubles[11] go[12]; in which[13] house[14] the righteous[16], victorious[17] Sraosha[15] (conscience) is[19] satisfied[18] and honoured[20], that righteous[22] owner[21] (person) is rich in good thoughts[23], rich in good words[24] and rich in good deeds[25].

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 7 (15) We revere[9] Sraosha[1] (conscience), the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7], Who[10] is destroyer[11] of evil persons[12], who[13] is destroyer[14] of those belonging to evil persons[15], who[16] smites[17] the evil[18] persons[19] who are powerful[20] destroyers of the world[21], who[22] is protector[23] and guardian[24] of the entire[25] prosperous[26] world[27].

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(16) Yo anavanghabdemno zaenangha nipāiti Mazdāo dāmân: yo anavanghabdemno zaenangha nishhaurvaiti Mazdāo dāmân. Yo vispem ahum astvantem eredhwa snaithish nipāiti pascha hufrāshmo-dāitim.

(17) Yo noit paschaeta hushkhafa, yat mainyu dāmân daidhitem. yascha Spento Mainyeush yascha anghro hishāro ashahe gaethāo. Yo vispāish ayāncha khshafnascha yuidhyeiti Māzanyaeibyo hadha daevaeibyo.

(18) Ho noit tarshto frā-nāmaite thwaeshāt paro daevaeibyo: frā ahmāt paro vispe daeva anuso tarshta nemente. tarshta temangho dvarente.

Ahe raya kharenanghnacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajāo Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta VIII*) (19) Sraoshem ashim huraodhem verethrājanem frādat gaethem ashavanem ashahe ratum yazamaide. Yim yazata Haomo frāshmish, baeshazyo, sriro, khshathrayo, zairi-doithro. barezishte paiti barezahi haraithyo paiti barezyāo.

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(16) Who[1] not sleeping[2], (with) vigilance[3] protects[4] the creation[6] of Mazda[5], who[7] not sleeping[8], with vigilance[9] keeps watch[10] over the creation[12] of Mazda[11], who[13] protects[19] the entire[14] corporeal[16] world[15] with weapon[18] held high[17] after giving light to the growing creation[20].

(17) Who[1] does not[2] enjoy happy sleep[4] after[3] the creation[8] of the mind[6] world[7] such as[9] the holy mind[10] such as[11] the evil (mind)[12] (as he is) a protector[13] of righteous[14] world[15]. Who[16] fights[20] all[17] day[18] and night[19] the opponents of the admirable ones[21] along with[22] the evil ones[23].

(18) He[1] is not[2] afraid[3] of or bows[4] out of fear[5] before[6] the evil persons[7], on the contrary[8-9] all[10] the evil persons[11] against their will[12] bow[14] out of fear[13] and out of fear[15] run[17] into darkness[16].

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader who is Ahura Mazda who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 8 (19) We revere[9] Sraosha[1] (conscience), the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7], whom[10], revered[11] the prosperity giving[13] true worshipper[12], health giving[14], powerful[15] valiant[16] with golden eyes[17] on[19] the highest[18] height[20] of high mountains[21].

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(20) Hvachão, pāpo vachão, pairi gão-vachão, paithimno vispo-paesim mastim, yâm pouru-āzaintim Mâthrahecha paurvatātem.

Ahe raya kharenanghacha, anghe ama verethraghnacha ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajão Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa srvão Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hâtâm āat yesne paiti vangho
Mazdão Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta IX*) (21) Sraoshem ashim huraodhem verethrājanem frādat-gaethem ashavanem ashehe ratum yazamaide. Yenghe nmānem vārethraghni, hazangro-stunem, vidhātem, barezishte paiti barezahi Haraithyo paiti barezyão khāraokhshnem antaranaemāt stehr-paesem nishtaranaemāt.

(22) Yenghe Ahuno Vairyo snaithish visata verethrajão, Yasnascha Haptanghāitish, Fshushascha Mâthro yo vārethraghnish vispāoscha yasnokeretayo.

Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanghuim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajão Sraosho ashyo.

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(20) Speaker of gracious words[1], protective words[2] at the opportune time[3], following the excellent[6] all embellished[5] path[4], which[7] is replete with the Avesta commentary[8] of that pre-eminent[10] holy word[9].

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader, who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 9 (21) We revere[9] Sraosh[1] (conscience), the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7], whose[10] victorious[12] house[11] stays thousand fold[13] firm[14] on[16] the highest[15] height[17] of the high mountain[18] and is selflighted[19] from inside[20] and star-studded[21] from outside[22].

(22) Whose[1] victorious[5] weapon for smiting[3] was accepted[4] (as prayer made up of) Ahunavar[2], Yasna[6] Haptanghaiti[7], Fashush[8] Mānthra 9 (the prayer of prosperity)[8-9] which[10] gives the strength for gaining victory[11] and all[12] Yasna sections.[13]

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

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Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha-vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta X*) (23) Sraoshem ashim huraodhem verthrājanem frādatgaetheṁ ashavanem ashahe ratum yazamaide. Yenghe amacha verethraghnacha haozâthwacha vaedhyācha avān Ameshāo Spenta avi Hapto-Karshvairim zâm.

(24) Yo daeno-diso daenayāo vaso-khshatro fracharāiti, avi yâm astvaitim gaethâm. Aya daenaya fraorenta Ahuro Mazdāo ashava, frā Vohu Mano, frā Ashem Vashishtem, frā Khshathrem Vairim, frā Spenta Ārmaitish, frā Haurvatās frā Ameretatās, frā Āhuirish frashno, frā Āhuirish tkaesho.

(25) Frā adha vaeibya ahubya, vacibya no ahubya nipayāo, āi Sraosha ashya huraodha, ahecha angheush yo astavato, yascha asti manahyo, Pairi dravatat mahərkāt pairi dravatat Aeshmāt, pairi dravaitibyo haenebyo. Yāo us khrurem drafshem gerewanân, aeshmahe paro draomebyo, yāo aeshmo duzdāo drāvayāt. mat vidātaot daevo-dātāt.

(26) Adha-no tum Sraosha ashya huraodha, zāvare dayāo hitaeibyo, dravatātem tanubyo, pouru-spakhshtim tbishyantâm. paitijaitim dushmainyunâm, hathrānivāitim hamerethanâm aurvathanâm tbishyantâm.

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We revere the righteous Sraosha (conscience). We revere the exalted leader, who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 10 (23) We revere[9] Sraosha[1] (conscience) the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7], whose[10] courage[11], victory[12], wisdom[13] and knowledge[14] support[15] the eternal holy[16] (laws) over[17] the seven continents[18] of the world[19].

(24) Who[1] moves about[5] as a teacher of religion[2], a religion[3] ruling at one's will[4] on[6] this[7] corporeal[8] world[9]. With this[10] religion[11] were pleased[12] Ahura Mazda[13] the righteous[14], to increase good thoughts[15], to increase best righteousners[16], to increase moral courage[17], to increase divine wisdom[18], to increase self realization[19], to increase immortality[20], to increase enquiry[22] pertaining to Ahura Mazda[21], to increase the religion[24] of Ahura Mazda[23].

(25) Here increase[1] (our) life[3] in the two worlds[2], protect[7] our[5] life[6] in the two worlds[4], O[8] righteous[10] Sraosha[9] (conscience) the beautiful[11], this[12] world[13] which[14] is corporeal[15] and (that) which[16] is[17] spiritual[18], from[19] evil[20] of death[21], from[22] evil[23] of anger[24], from[25] the army[27] of evil persons[26] which[28] holding[32] the dreadful[30] banner[31] high[29] ran[39] to assault[35] owing to[34] anger[33] which[36] anger[37] the evil knowing[38] always[40] gains[41] following the doctrine of the evil ones[42].

(26) Here for us[1] you[3] Sraosha[4] (conscience) the righteous,[5] the beautiful,[6] bestow[8] vigour[7] to our[2] horses[9] (minds) soundness[10] to bodies[11] to completely smite down[12]

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Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajāo Sraosho ashyo.

Sraoshem ashim y zamaide; ratum berezantem yazamaide, yim Ahrem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamaide. Vispacha hvarashta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta XI*) (27) Sraoshem ashim huraodhem verethrā janem frādat-gaethem ashavanem ashahe ratum yazamaide. Yim chathwāro aurvanto aurusha, raokhshna, frāderesra, spenta, vidhvāongho, asaya mainivasangho vazenti. Sravaena aeshâm safāongho zaranya paiti thwarshtāongho.

(28) Āsyangha aspaeibya, āsyangha vātaeibya, āsyangha vāraeibya āsyangha maeghaeibya asyangha vayaeibya, hvapataretaeibya, āsyangha hvastayāo ainghimanayāo.

(29) Yoi vispe te apayeinti; yoi ave paskāt vyeinti, noit ave paskāt āfente. Yoi vaeibya snaithizibya frāyatayenti vazemna yim vohum Sraoshem ashim. Yatchit ushastaire Hindvo āgeurvayeite, yatchit daoshataire nighne.

Ahe raya kharananghacha, anghe ama verethraghnacha, ahe yasna yazatanâm; tem yazai surunvata yasna; Sraoshem

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(those) harbouring revenge[13], to defeat[14] (those) thinking evil,[15] to destroy at one stroke[16] an enemy[17], a foe[18], harbouring revenge[19].

For his brilliance and glory, his courage and victory for his adoration and divine honour, we revere with traditional reverence, the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader who is Ahura Mazda, who is supreme in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 11 (27) We revere[9] Sraosha[1] (conscience) the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7], whom these[10] four[11] horse (thoughts)[12] white[13], brilliant[14], beautiful[15], holy[16], quick[18] knowing[17], obeying the spiritual will[19], will convey[20] the glory[21] of this[22] golden[24] earth[23] uniformly[25] made[26].

(28) Fleeter[1] than a horse[2], fleeter[3] than wind[4], fleeter[5] than rain[6], fleeter[7] than a cloud[8], fleeter[9] than well winged[10] birds[11]., fleeter[12] than well aimed[13] arrow[14].

(29) He[1] overtakes[4] them[3] all[2], he[5] goes after[8], behind[7] them[6], not[9] they[10] behind[11] to overtake[12]. Who[13] takes his course hastily[16] with the two[14] weapons (Ahuna Var and Yasna Haptanghaiti) for smiting[15] (chastising), who[18], the good[19] righteous[21] Sraosha[20] (conscience) moves[17] to reach[25] Hindustan[24] which[22] is in the Eastern direction[23] and Niniveh[28] which[26] is in the Western direction[27].

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ashim zaothrābyo, Ashimcha Vanghuim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajão Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravão Zarathushtri yazamaide. Vispacha hvrashta shyaothna yazamaide varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdão Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta XII*) (30) Sraoshem ashim huraodhem verethrājanem frādat-gaethem ashavanem ashahe ratum yazamaide. Yo berezo, berezi-yāsto, Mazdão dāmân nishanghasti.

(31) Yo āthritim, hamahe ayân, hamayão vā khshapo, imat karshavare avazāiti yat Khanirathem Bāmim, snaithish zastaya drazēmno, baroithro-taezem, hvāvaedhem kameredhe paiti daevanâm.

(32) Snathāi anghrahe mainyeush dravato, snathāi aeshmahe khravi-draosh, snathāi Māzainyanâm, daevanâm snathāi vispanâm daevanâm.

Ahe raya kharenanghacha, anghe ama verethraghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem a him zaothrābyo. Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajão Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo, Vispa sravão Zarathushtri yazamaide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

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For his brilliance and glory his courage and victory for his adortion and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader, who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 12 (30) We revere[9] Sraosha[1] (conscience) the holy[2], the beautiful[3], the victorious[4], the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7] who[10] exalted[11] and high girded[12] sits[15] in the creation[14] of Mazda[13].

(31) Who[1] thrice[2] every[3] day[4] and[6] every[5] night[7] goes[10] in this[8] region[9] which[11] is the bright[13] continent[12] grasping[16] weapon[14] in hand[15], sharp and cutting[17], sufficiently smiting[18] on[20] the brainless heads[19] of evil persons[21].

(32) To strike[1] the evil[3] of evil mentality[2], to strike[4] the dreadfully fraudulent[6] anger[5] to strike[7] evil persons[9] opposed to the admirable ones[8], to strike[10] all[11] evil persons[12].

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience) with offering of exalted pure righeousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our hlelp.

We revere the righteous Sraosha (conscience). We

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Yenghe hātâm āat yesne paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

(*Karta XIII*) (33) Sraoshem ashim huraodhem verethrā janem frādat-gaethem ashavanem ashahe ratum yazamaide. Idhatcha, ainidhatcha, idhatcha, vispâmcha aipi imām zâm, vispāo Sraoshahe ashyehe takhmahe tanumâthrahe, takhmahe hâm-varetivato bāzush-aojangho, rathaeshtāo Kameredho-jano daevanâm. Vanato Vanaitish Vanaitivato, ashaono Vanato Vanaitish Vanaintimcha Uparatātem yazamaide, yāmcha Sraoshahe ashyehe, yâmcha Arshtoish yazatahe.

(34) Vispa nmāna Sraoshopāta yazamaide, yenghādha Sraosho ashyo, frayo, frito, paiti-zanto: nācha ashava, frāyo-humato, frāyo-hukhto, frāyo-hvarshto.

Ahe raya kharenanghacha, anghe ama verethranghnacha, ahe yasna yazatanâm, tem yazāi surunvata yasna; Sraoshem ashim zaothrābyo, Ashimcha Vanguhim berezaitim, Nairimcha Sanghem huraodhem. Ācha no jamyāt avanghe, verethrajāo Sraosho ashyo.

Sraoshem ashim yazamaide; ratum berezantem yazamaide, yim Ahurem Mazdâm, yo ashahe apanotemo, yo ashahe jaghmushtemo. Vispa sravāo Zarathushtri yazamāide. Vispacha hvarshta shyaothna yazamaide, varshtacha vareshyamnacha.

Yenghe hātâm āat yesne paiti vangho
Mazdāo Ahuro vaethā ashāt hachā
Yāonghâmchā tâschā tāoschā yazamaide.

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revere the exalted leader who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

Karta 13 (33) We revere[9] Sraosha[1] (conscience), the holy[2], the beautiful[3], the victorious,[4] the bringer of prosperity to the world[5], the righteous[6] master[8] of righteousness[7], here[10] or in any other place[11] here[12] or over[14] all[13] this[15] land[16]. We revere everything[17] of righteous[19] Sraosha[18] (conscience), the strong[20], whose body is holy word[21], strong[22] protector[23], of strong arm[24], a warrior[25] (who is) breaker of brainless heads[26] of evil persons[27], we revere[36] the[28] striker with success[29], victorious[30], the righteous[31] striker[32] with success[33], and the victorious[34] ascendency[35], which[37] is of righteous[39] Sraosha[38] (conscience) and which[40] is of the admirable[42] truthful justice[41].

(34) We revere[4] all[1] the houses[2] guarded by Saraosha[3] (conscience), where[5] holy[7] Sraosha[6] (conscience) is friendly[8], beloved[9] and respected[10] by righteous[12] persons[11], rich in good thoughts[13], rich in good words[14] and rich in good deeds[15].

For his brilliance and glory, his courage and victory, for his adoration and divine honour, we revere with traditional reverence the righteous Sraosha (conscience), with offerings of exalted pure righteousness and beautiful valiant principles. May the victorious and righteous Sraosha (conscience) come to our help.

We revere the righteous Sraosha (conscience). We revere the exalted leader, who is Ahura Mazda, who is supreme in righteousness, who is most helpful in righteousness. We revere all the verses of Zarathushtra. We revere all the good works which are being done or will be done hereafter.

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(*Recite mentally.*) Sarosh asho, tagi, tan-farmān, shekaftzin, zin-awazār. sālāre dāmāne Ahuramazda berasād! aedun bād!

(*Recite aloud.*) Yathā Ahu Vairyo (2).

Yasnemcha vahmemcha aojascha zawarecha āfrināmi. Sraoshahe ashyehe, takhmahe tanu-māthrahe, darshidraosh. Āhuiryehe. Ashem Vohu (1).

(*Recite fully.*) Ahmāi raescha: Hazangrem: Jasa me avanghe Mazda: Kerfeh Mozd.

Roz nek nām, roz pāk nām, roz mubārak (*name here the day of prayer*). Māh-e mubārak (*name the month*), geh-e (*name the Geh*), namāz Dādār-e gehân dāmān. Khshnaothra Ahurahe Mazdāo, taroidite anghrahe mainyeush, haithyāvarshtâm hyat vasnā fershotemem: staomi ashem: Ashem Vohu (1).

Gorje khoreh awazāyād, Sraosh asho tagi, tan-farmān, shehaft-zin, zin-awazār, sālāre dāmâne Ahuramazda bērasād amāvand pirozgar amāvandi pirozgari. Dād din beh Māzdayasnân, āgahi ravāi goāfrangâni bād, Hafte Keshvar zamin: aedum bād! Man āno āwāyad shudan, man āno āwāyad shudan, man āno āwāyad shudan.

Ashaone Ashem Vohu (1).

(*Recite facing south.*)

Dādāre gehân dine Māzdayasni dāde Zarathushti. Nemasete ashāum sevishte Aredvi Sura Anāhite! Ashaone Ahshem Vohu (1).

Nemo urvaire vanguhi Mazda-dhūte! Ashaone Ashem Vohu (1).

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We praise those men and women from amongst the living, whose actions are good and whose goodness is judged by righteous Ahura Mazda.

(Pray silently.) May, Sraosha (conscience), the holy, the strong, the holy word incarnate, the wielder of effective weapon, the wielder of victorious weapon, the leader of all the creation of Ahura Mazda, come to us. May it be so. (Pray loudly.) Yatha Ahu Vairyo (2).

I admire the reverence, the praise, the strength and the power of holy Sraosha (conscience), the strong, the holy word incarnate, the wielder of the victrious weapon, the upholder of the Law of Ahura. Ashem Vohu (1).

(Recite.) Ahmai raescha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

On this auspicious day, bearing the pure and holy name.....in the auspicious month.....in the Geh..... we salute the Creator of all the creation of the world. Let satisfaction be for Ahura Mazda, and contempt for the evil mind, such is the wish of those who adhere to righteousness. I praise righteousness. Ashem Vohu (1).

May his Glory and radiance increase. May Sraosha (conscience), the holy, the strong, the holy word incarnate, wielder of effective weapon, the wielder of victorious weapon, the leader of all the creation of Ahura Mazda, (come to us). May he strong and majestic, with strength and majesty (come to us).

May the knowledge, extent and fame of the commandments of the excellent Mazda worshipping religion ever increase over the world, over all the seven regions. So may it be.

I have to realise Him. I have to realise Him. I have to realise Him. Unto the righteous Ashem Vohu (1).

(Facing South.) The creator of the universe has sent the faith of Mazda worship revealed by Zarathushtra. Salutation to the most beneficent Ardvi Sur Anahita. Ashem Vohu (1).

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Sraoshem ashim huraodhem verethrājanem frādatgaethem ashavanem ashahe ratum yazamaide. Ashem Vohu (1).

Sarosh asho, tagi, tan-farmān, shekft-zin, zin-awazār, sālāre dāmāne Ahuramazda be-rasād! Ashem Vohu (1).

NIRANG-E SAROSH YASHT VADI

(*Recite thrice.*)

Gorje khoreh awazāyād Sarosh asho, tagi, pirozgar bād; dastagire ravân; hamâ tan pâshbân ashoân asho negehdār; roj māh o shabân hame Irāniân o Poiryodakeshân gehân dūmân, Behdinân, Tāziâne bastekushtiân Zarathushtiân nikân o pākâne Haft-Keshwar zamin, Sarosh yazad panāh bād!

Ashaone Ashem Vohu (1).

NAMASKĀR CHERĀG NO

Note:—It is recited before a Lighted Lamp.

Pa nām-e Yazdân Ahuramazda Khodāe awazuni gorje khoreh awazāyād; Ātash-Dādgāh Ādar farā.

Az hamā gunāh patet pashemānum; az harvastin dushmata, duzhukhta, duzhvarshta, mem pa geti manid, oem goft, oem kard, oem jast, oem bun bud ested. Az ân gunāh manashni, gavashni, kunashni tani ravāni, geti minoâni, okhe awāksh pashemān, pa se gavashni pa patet hom.

Khshnaothra Ahurahe Mazdāo! Nemase-te Ātarsh Mazdāo Ahurahe, hudhāo mazishta yazata! Ashem Vohu (1). (*Recite thrice.*)

(*Recite fully.*) Ahmāi-raescha; Hazangrem; Jasa me avanghe Mazda; Kerfeh Mozd.

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Salutations to the good and holy world of plants created by Mazda. Asheme Vohu (1).

We revere Sraosha (conscience) the holy the beautiful. the victorious, the bringer of prosperity to the world, the righteous master of righteousness. Ashem Vohu (1).

May Sraosha (consicence) the holy, the strong, the holy word incarnate, the wielder of effective weapon, the wielder of victorious weapon, the leader of all the creation of Ahura Mazda come to us. Ashem Vohu (1).

NIRANG SRAOSH YASHT WADI

May the glory[1] and radiance[2] of righteous[4] Sraosha[5] (conscience) increase[3]. May he be[8] strong[6] and victorious[7], the giver of relief to the soul[9], watching[12] over all[10] human beings[11], righteous[14] protector[15] of the righteous[13]. May the admirable Sraosha[32] (conscience) protect[33-34] during days[16], nights[18] and months[17] all[19] Iranians[20], and[21] the first followers of the religion[22] of the world[23] creation[24], (all) followers of the good religion[25], (all) Kushti tying Arabs[26] (i.e. all Arab Zoroashtrians) and (all) righteous[28] and[29] pure[30] Zoroastrians[27] of the seven Continents[21].

Unto the righteous Ashem Vohu (1).

NAMASKAR CHERAG NO

I pray in the name of Lord Ahura Mazda, the God, the Beneficent. May His glory and radiance increase. To the glory of fire, the fire of Dadgah.

From all my sins I repent and turn back from evil thought, evil word and evil deed, which in this world I may have thought, I may have uttered, I may have committed, or I may have been the cause of, from all such sins against good thoughts, words and deeds, pertaining to my body and soul, pertaining to this world and the spiritual world, I repent with the three words and turn back.

To the glory of Ahura Mazda, Salutation to you. Fire of Mazda Ahura, well-created, the most high among the admirable ones. Ashem Vohu (1).

Ahmai raescha: Hazangrem, Jasa me avenghe Mazda, Kerfeh Mozd.

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DIN-NO-KALMO (PAZEND)

Ba nam-e Yazda bakhshāyandeh bakhshāyashgare meherbān.

Razishtayāo chistayāo, Mazda-dhātayāo ashaonyāo, Daenayāo Vanghuyāo Māzdayasnoish.

Din beh rāst va dorost, ke khodāe bar khalk ferastādeh, in hast, ke Zartosht āvordeh hast; Din dine Zartosht, dine Ahuramazda dādeh Zartosht Spitamān Ashaone. Ashem Vohu (1). (*Recite thrice*).

DIN-NO-KALMO (AVESTA)

(YAZASHNE Ha 12)

1. Nāismi daevo. fravarāne mazdyasno Zarathushtrish vidaevo Ahura-tkaęsho staotā ameshanâm spentanâm, yashtā ameshanâm spentanâm. Ahurāi Mazdāi vanghave vohumaite, vispā vohu chinahmi, ashāune raevaite kharenanghuhaitē. yā zi chichā vahishtā, yenghhe gāush, yenghhe ashem, yenghhe roachāo, yenghhe raochebish roithven khāthrā.

2. Spentâm ārmaitim vanghuhim verene, hā moi astu. Us geush stuye tāyā-atchā hazang—hatchā us Mazdayasnanâm visâm, zyānyaechā vivāpatchā.

3. Ferā manyeibyo rāonghe vase-yāitim vase—sheitim, yāish upairi āya zemā gaobish shyentī. Nemanghhā ashāi uzdātā paiti avat stuye, noit ahmāt āzyāonim, noit vivāpem khshtā Māzda-yasnish aoi viso, noit asto, noit ushtānahe chinmāni.

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DIN-NO-KALMO (PAZAND)

In the name of the merciful, the forgiver and the compassionate Ahura Mazda.

The most truthful[1] knowledge[2] created by Mazda[3] is the righteous[4] good[6] Mazdayasni[7] religion[5].

The good[9], righteous[10] and complete[11] religion[8] which God[12] has sent[14] for the world[13] is[16] the one[15] which[17] Zarathushtra[18] has brought[19]. The religion[20], Zarathushtra's[22] religion[21]. the religion[23] of Ahura Mazda[24] given[25] by Zarathushtra[26] Spitman[27]. Unto the righteous[28] Ashem Vohu (1).

DIN-NO-KALMO (AVESTA)

(1) I bring destruction[1] to the evil ones[2], I declare myself[3] to be a Mazda worshipping[4] follower of Zarathushtra[5], turning away from evil[6], acting in accord with the law of Ahura[7], praiser[8] of eternal holy[9] (laws), invoker[10] of eternal holy[11] (laws). Ahura Mazda[12] is virtuous[13] and endowed with moral qualities[14]; I appreciate[17] all[15] that is good[16], righteous[18], in radiant[19] splendour[20] and which[21] is vigilant[22]. Whatever that[23] is best[24], which[25] is in creation[26], which[27] is in purity[28], which[29] is in (heavenly) light[30] which[31] light[32] is mingled[33] with splendour[34] (is His).

(2) I put faith[4] in the good[3] divine[1] wisdom[2], may it[5] be[7] mine[6]. May I protect by prayers[9], the country[8] from thieves[10] and robbers[11], and the colonies[13] of Mazdayasnans[12] from harm[14] of drought[15] i. e. devastation.

(3) Out of regard with affection[1], I bestow[2] going about at will[3] and living at ones own pleasure[4], upon those who[5] dwell[8] on land[7] on this mother earth[6], I pray[13] this[12] with righteous[10] fervent[11] homage[9], neither[23] for love[27] of (my) body[24] nor[25] life[26] (i.e. selflessly) (so that) certainly[15] no[14] harm[16], and no[17] scarcity of water[18] i.e. devastation may stay[19] towards[21] the colonies[22] of the Mazadayasnāns[20].

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4. Vi daevāish aghāish, avanghush, anaretāish, akodābish sarem mruyē, hātâm draojishtāish, hātâm paoshishtāish, hātâm avanghutemāish. Vi daevāish vi daevavatbish, vi yātush, vi yātumatbish, vi kahyāchit, hātâm ātarāish, vi manebish, vi vachebish, vi shyaothnāish, vi chithrāish. Vi zi anā sarem mrūyē, yathanā dregvātā rākhshayantā.

5. Athā athā choit Ahuro Mazdāo Zarathushtrem adhā khshayaetā, vispaeshu ferashnaeshu vispaeshu hanjamanaeshu. yāish aperesaetem Mazdāoschā Zarathushtraschā.

6. Athā athā choit Zarathushtro daevāish sarem vyāmravitā vispaeshu ferashnaeshu, vispaeshu hanjamanaeshu. yāish aperesaētem Mazdāoshchā Zarathushtraschā, athā azemchit yo Mazdayasno Zarathushtrish daevāish sarem, vimrūyē yathā anāish vyāmravitā ye ashavā Zarathushtro.

7. Yāvaranāo āpo, yāvaranāo urvarāo, yāvarnā gāusha hudāo, yāvarano Ahuro Mazadāo, ye gâm dadā ye narem ashavanem, yāvarano as Zarathushtro, yāvarano kavā Vishtāspo, yāvaranā Ferashaoshtrā Jāmāspā, yāvarano kaschit saoshyantâm haithyāvarēzâm ashāūnâm, tā varenāchā tkaeshāchā.

Mazdayasno ahmī, Mazdayasno Zarathushtrish fravarāne āstutashchā fravaretaschā. Āstuye humatem mano, āstuye hukhtem vacho, āstuyē hvarshtem shyaothnem, āstuye daenâm vanghuhim Māzdayasnim, fraspāyaokhedhrâm, nidhā snaithīshem, khaetvadathâm ashaonim. Yā hāitinâmchā bushyeintinâmchā mazishtāchā, vahisthtāchā, sraeshtāchā, yā Āhuirish Zarathushtrish. Ahurāi Mazdāi vispā vohu chinahmī. Aeshā astī daēnayāo Māzdayasnoish āstuitish. Ashem Vohu (1).

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(4) I do not accept[7] the authority[6] of evil persons[1], sinful[2], bereft of goodness[3], void of trutnfulness[4], evil knowing[5], most lying[9] (amongst) the living[8], most filthy[11] (amongst) the living[10], most evil[13] (amongst) the living[12], I am different from evil persons[14], those pertaining to evil persons[15], sorcerers[16], those addicted to sorcery[17], those who[18] live[19] by evil[20], in thoughts[21], words[22] and deeds[23] openly[24]. I do not accept[28] their authority[27] in the same manner that[29] I throw away[25] those[26] irreligious persons[30] causing destruction[31].

(5) Just as[1] Ahura Mazda[3] had given[2] instructions[5-6] to Zarathushtra[4] on all[7] questions[8], in all[9] meetings[10] which[11] were discussed[12] between Mazda[13] and Zarathushtra[14].

(6) Just as[1] Zarathushtra[3] had promised[2] to deny[6] the authority[5] of evil doers[4] in all[7] questions[8], in all[9] meetings[10] which[11] were discussed[12] between Mazda[13] and Zarathushtra[14], so[15] I[16] who[17] am a Mazdayasni[18] Zarathushti[19] deny[22] the authority[21] of evil doers[20], in the same manner as[23] that[24] it was denied[25] by[26] righteous[27] Zarathushtra[28].

(7) Those admirable[1] waters[2], those admirable[3] trees[4], the creed[5] of those belonging to the good[7] creation[6], the faith[8] of Ahura Mazda[9] who[10] created[12] the world[11] of these[13] righteous[15] men[14], the faith[16] spread[17] by Zarathushtra[18], the faith [19] of Kava Vishtaspa[20], the faith[21] of Fershaoshtra[22] and Jamaspa[23], the faith[24] observed[25] by Shaoshyants[26] (interpreters of religion) practising virtuous[27] and pious deeds[28], my choice[29] is for that faith[30].

(8) I am[2] a Mazda worshipper[1], a Mazda worshipping[3] follower of Zarathushtra[4], I declare[5] (myself) a praiser[6] and believer in the religion[7]. I praise[8] the good thoughts[9] well-conceived[10], I praise[11] the good words[12] well spoken[13], I praise[14] the good deeds[15] well-performed[16].

(9) I praise[1] the good[3] Mazdayasni[4] religion[2] throwing away discord in advance of[5] weapon for smiting is put down[6] and which (promotes) self-devoted[7] righteousness[8]. From

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TAN-DOROSHTI (PAZEND)

Ba nām-e Yazade backshāyandeh bakhshāyashgare meherbān.

Yathā Ahu Vairyo (2).

Tan-dorosti der-zivashni āwāyad; khoreh anghad ashahidār; yazdâne minoân, yazdâne getiân, haft Ameshāshpandân myazd roshan hame bē-rasād! In doāyâ bād, in khoāhâ bād! hame andar kasârā Zarathushti Din shād bād! Aedun bād! yā bāri Khodā! Khodāvande ālamrā, hame Anjuman-rā (name here the person or persons for whose well-being you pray) rā bā farzandân, hazār sal der bedār, shād bedār, tandorost bedār, aedun bedār! Bar sare arzāniyâ, sālhāe bisyār va karanhāe bishumār, bāki va pāyandeh dār; hazārân hāzār āfrin bād, sāl khojasteh bād; roz farrokh bād, māh mubārak bād! Chand sāl, chand roz, chand māh, besyār sal arzānidār, yazashne va nyāyeshne va rādi va zor barashne. Ashahidār aware hamā kār o kerfehā, tandorosti bād, neki bād, khub bād! Aedun bād, aeduntaraz bād! Pa Yazdân va Ameshāshpandân kāme bād! Ashem Vohu (1).

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those (faiths) which[9] exist at present[10] and those which may come hereafter[11] it is the most exalted[12], the best[13] and the finest[14], this[15] (religion) of Ahura[16] (revealed) by Zarathushtra[17], I appreciate[21] all[19] good[20] is (from) Ahura Mazda[18]. Such[22] is[23] my praise[26] for the Mazda worshipping[25] religion[24]. Ashem Vohu 1.

DOA-TANDAROSTI (PAZAND)

In the name of the merciful, the forgiving and the compassionate Ahura Mazda, I pray. Yatha Ahu Vairyo (2).

To lead a long life, health is an essential element. May the halo of righteousness be everlasting. May the celestial and the terrestrial admirable ones, seven eternal holy (laws), all approach our glorious offerings. May this my wish and hope be fulfilled. May the religion of Zarathushtra be a source of glory unto all mortals. May it be so. O Ahura Mazda, Creator of the universe, may You grant unto the entire Anjuman and unto (here take the name or names of persons on whose behalf blessings are invoked) along with (his or their) progeny, longest of long life, health and happiness lasting for a thousand years. May it be so, I pray. May You preserve the leadership of the worthy ruler for his sake, for many years and for ages together. May there be thousands and thousands of benedictions. May the year be auspicious, the day blissful and the month blessed. For several years, several days, several months, and for many years, may the functions of yasna rituals, niyaesh prayers and act of charities be befittingly performed.

May the spirit of righteousness pervade all good acts. Health be unto him, goodness be unto him, excellence be unto him. May this (my wish) be in accord with the will of the admirable ones and the Amershashpands (the attributes of Ahura Mazda). Ashem Vohu (1)

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DOA TANDAROSTI (AVESTA)

(YAZASNE Ha 60 Paras 2-7)

2. Tāo ahmi namāne jamyāresh, yāo ashaonâm khshnutascha ashayascha vyādaibishcha, paiti zantayashca, us nu anghāi visē jamyāt ashēmcha, khshathremcha, savscha, kharenascha, khāthremcha. Daiego-fra-temthvemcha aṇghāo daenayāo yat Āhuroish Zarathushtroish.

3. Asishta nu anghat hacha visat gāush buyāt, asishtem ashem, asishtem narsh ashaono aojo. asishto Āhuirish tkaesho.

4. Jamyân ithra ashāunâm vanghuhish surāo spentāo fravashyo, ashoish baeshaza hachimnāo zem-frathangha, dānu-dhrāzangha, hvare-barezangha, ishtē ē vanghanghâm, paitishtātē ē ātaranâm, frasha-vakhshyāi rayâmcha kharenang-hâmcha.

5. Vainit ahmi nmāne sraosho asrushtim, ākhshtish, anākhshtim, rāitish arāitim, ārmaitish taromaitim, arshukhdho vākhsh mithaokhtem vāchim, asha-drujem.

6. Yatha ahmya ameshāo spenta Sraoshāt ashyāt paitishân vang-hush yasnâscha, vahmâscha, vohu yasnemcha, vahmemcha, hubēretimcha, ushta-beretimcha, vantaberētimcha. Ādareghāt khābairyāt.

7. Mā yave imat nmānem khāthravat khareno frazahit, mā khāthravaiti ishtish, mā khāthravaiti āsna frazaintish, khāthro disyehe paiti ashoishcha vanghuyāo dareghem hakhma.

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DOA TANDAROSTI (AVESTA)

(2) Come[4] in this house[3] of mine[2], you[1] who[5] are righteous[6], satisfied[7], of righteous approach[8], free from deception[9], and warmly welcomed[10]. This[13] household[14] may now[12] become[15] elevated[11], righteous[16], powerful[17], (with) happiness[18], glory[19], and splendour[20]. Long enduring greatness[21] to this[22] religion[23] that[24] is of Ahura[25] (revealed) to Zarathushtra[26].

(3) Existence[3] on account of[4] knowledge[6] in household[5] may now[2] become[7] swiftest[1], swiftest[8] in righteousness[9], swiftest[10] in the strength[13] of righteous[12] men[11], swiftest[14] (in the spread) of Ahura's[15] religion[16].

(4) Here[2] may come[1] the righteous[3], good[4], brave[5], holy[6] farohars[7] (bringing) righteous[8] remedies[9] to reach[10] wide as the earth[11], long as the river[12] and high as the sun[13], for fulfilling the wishes[14] of the morally good[15], offering resistance[16] to evil[17] and for increasing[18] the lustre[19] and glory[20] (of the place).

(5) In this[2] house[3] may obedience[4] destroy[1]—disobedience[5], friendship[6]—unfriendliness[7], generous giving[8]—miserliness[9], humbleness[10]—vanity[11], truthfully spoken[12] word[13]—falsely spoken[14] word[15] (anything) violating the righteous order[16].

(6) So[1] that[2] for the desire[7] of good[8] reverence[9] and praise[10] of the eternal[3] holy[4] (laws) and the righteous[6] Sraosha[5] (conscience) (we offer) good[11] reverence[12] and praise[13], a good present[14], health giving present[15], a friendship increasing present[16], being reckoned[17] as offering the entire self[18].

(7) From[2] this[3] house[4] may not[1] leave[7] the happy[5] glory[6], nor[8] happy[9] wishes[10], nor[11] comfort giving[12] offsprings[14] with innate[13] (wisdom), teaching happiness[15] for[16] righteous[17], excellent[18] longlasting[19] friendship[20]

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PATET PASHEMANI

Yathā Ahu Vairyo (1).

Yathā Ahu Vairyo panj. Az hamā gunāh patet pashemānum. Az harvastin dushmata, duzhukhta, duzhvarshta, mem pa geti manid pishe shumā vehân, manashni, gavashni, kunashni tani ravāni geti minoâni, okhe awākhsh pashemān gavashni pa patet hom. Yathā Ahu Vaiyuo (5). Ashem Vohu (3).

Fravarāne Mazdayasno Zarathushtrish vīdaevo Ahura tkaesho. (*Recite here the Geh concerned.*)

Sraoshahe ashyehe tākhmahe tanumâthrahe darshidraosh Āhuiryehe khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha. Yathā Ahu Vairyo zaotā frā me mrute, athā ratush ashātchit hacha frā ashava vidhvāo maraotu. Yathā Ahu Vairyo (1).

(*Karta I*). Frāz satāyem hravesp humata, hukhta, hvarshta, pa manashne, gavashne, kunashne. Awāz satāem harvesp dushmata, duzhukhta, duzvarshta, az manashne, gavashne, kunashne. Awar-girashni dehom harvesp humata, hukhta, hvarshta pa manashne, gavashne, kunashne, ku kerfeh kunam! Behlashni dehom harvesp dushmata, duzhukhta, duzhvarshta az manashne, gavashne, kunashne, ku gunāh na-kunam!

Frāz oe shumā rād hom, ke Amshāspand hed, yazashne o niyāeshne; frāz pa manashne, frāz pa gavashne, frāz pa kunashne, frāz pa oh, frāz pa tan, frāz pa ânech in khesh jān, tan o jān nām ravân. Bun bar khāst im hast, pa kheshie Yazdân dārhom. Pa kheshie Yazdân dāshtan ae bahod ku agar tash azâ rasad, ke in tan ravān-rā beāwāyad dādan be-deham.

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PATET PASHEMANI

(*By reciting 5 Yatha Ahu Vairyo*): From all my sins I turn back and repent, from all bad thoughts, bad words and bad deeds, which I may have thought in this world. In front of Your goodself, O Ahura Mazda, I repent with the three sayings, good thoughts, good words and good deeds, from my body, my soul, in this world and the spiritual world. I turn back. Yatha Ahu Vairyo (5) and Ashem Vohu (3).

I profess myself to be a Mazda worshipping follower of Zarathushtra, turning away from evil, acting in accord with the Law of Ahura (pray the geh).

For the satisfaction, reverence, praise, propitiation and glorification of Sraosh (conscience) the righteous, the strong, the holy word incarnate, the wielder of the victorious weapon, the upholder of the Law of Ahura, the Zaota may tell me: "Just as God is to be praised, so the prophet on account of his righteousness (and who) has declared (for us) the righteous wisdom." Yatha Ahu Vairyo (1).

Karta 1. I admire all good thoughts, good words and good deeds, with good thoughts, good words and good deeds. I despise all bad thoughts, bad words and bad deeds with good thoughts, good words and good deeds. I acquire all good thoughts, good words and good deeds with good thoughts, good words, and good deeds so that I may do pious acts. I leave all bad thoughts, bad words and bad deeds, with good thoughts, good words and good deeds, so that I may not do sinful acts.

To you that are eternal holy (laws) I dedicate, praise and prayer, with good thoughts, good words, and good deeds, whole-heartedly, with my body, with that which is my own life, with body and life which is called soul. The inner and outer treasure that I have, I keep it for the friendship of God. The friendship of God I keep, is for this that if any thing may so happen that I may have to give up the body for the sake of my soul, I shall sacrifice it.

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Satāyem ashahi pehelum, nagunam devān. Pa nikie Dādār Ahuramazd sepasdār hom. Pa petiār anāi az Ghanā mino awar mad, umede Rastākhiz-rā padash khorsand ham-dāstān hom. Dine Ahuramazd, dāde Zartosht, rastae farārun, kard Poryodakeshān pa dastur dār-hom. Ā jādehrā az gunāh pa patet hom pa patet hom az gunāh.

(*Karta II*) Ku mardumān o bun shāyad budan, yāo man o bun bud ested, pesh oe cheher andā pas oe cheher pesh, yadashān andar jast ested, az se Sraosho-charanām gunāh, az â nitum gunāh andā hazārân hazār margarzân, and chand geosh hast shāyad budan, pa nāme chest, harvesp dushmata, duzukhta, duzvarshta, mem parāe kasân-rā, yāv kasân parāe man-rā, yāv gunāhkāri pa manrā kaso gunāh, o bun bud ested, az â gunāh manashni, gavashni. kunashni, tani ravāni geti minoâni, okhe awākhsh pashemān pa se gavashni pa patet hom; pa patet hom az gunāh.

(*Karta III*) In and ākho pāye gunāh nâm; chun handarakht, mediosāst, andarz-farmān boediozad , kāediozad āgerept gunāh, awāvaresht gunāh , aredush gunāh, khorahe gunāh, bāzāe gunāh, yātu gunāh, tanvalgān gunāh, margarzān gunāh, awasosh gerân gunāh, jehemarz gunāh, dastānmarz gunāh, kunmarz gunāh, awārun-marzashni, shoethra gunāh seshni, gunāhe ravāni, gunāh hamimālân, gunāhic pulshahod, vakhshe vakhshân. vakhshe gunāh, gunāh az gunāh aware-ākho gunāh, ku mardum o bun shāyad budan gajasteh Ghanāmino daravand pa petiāre dāmāne Ahuramazd farāz karnid.

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Firstly I admire best righteousness and abhor the evil. I am grateful for the righteousness of Ahura Mazda. Whatever calamity and troubles may come through the evil mind. I am willing and one with the hope of resurrection. The religion of Ahura Mazda, given by Zarathushtra, best righteousness and works of the first followers of the religion. I practise as per rules. For that part of sins I repent. I repent for sins.

Karta 2. What human beings can do from the beginning if I have done so from the beginning, first little then more, whatever may have commenced from others I may have done, sin needing punishment of 3 stripes (pangs of conscience) may be it may be lesser sin, thousand of thousand margarjan sins or it may be still more, I may have committed, that is, all bad thoughts, bad words and bad deeds, I may have done or others may have done for me or any sinner may have done for me, any beginning of sin, from these sins I repent with the three sayings, good thoughts, good words and good deeds, from my body, my soul, in this world and the spiritual world. I repent and turn back from the sins.

Karta 3. These are the very bad sources of sins, namely—to unjustly harm or misguide, disobedience of orders, misappropriate somebody-else's property, harm dependents, sin of holding a weapon to injure someone, sin of attempting to strike someone, sin of causing a wound that would take 3 days to heal, sin of causing a wound that would take 4 days to heal, sin of injuring on hand, sin of injuring on foot, sin of making a man lame, sin for which there is capital punishment, sin of cutting jokes beyond limit, sin of committing offence with a prostitute, sin of committing offence with a menstruating woman, sin of sodomy, sin of having illicit course with a woman, sin of masterbation, sin of having connection with woman of other religion, sin of getting somebody else's property, sin that will make the crossing of bridge (chinvat) difficult, sin of

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Ahuramazd Khodāe gunāh andar Din pedā be-kard, gohāne Poryodakeshân gunāh dāshteh ested. Manashni peshe Dādār Ahuramazda minoân getiān mahest: peshe Ameshāspendân, peshe Meher, Sraosh, Rashne, peshe Ātash, Barsam, Hom, peshe Din ravān khesh, peshe Rad Dasture Dini, peshe oe gaveh mad ested, az ân gunāh manashni, gavashni, kunashni, tani ravāni geti minoāni, okhe awākhsh pashemān pa se gavashni pa patet hom; pa patet hom az gunāh.

(*Karta IV*). Andar ped, mād, khoh, berād, zan frazand. shoe, sālār, khesh nazdik, ham-gehāniân, ham khāstagân hamsāegân, ham-sheheriân, pa irmāniān, jast pa har adādia. chun man andar gunehgār bud ested hom, az ân gunāh manashni, gavashni, kunashni, tani ravāni geti minoâni, okhe awākhsh, pashemān pa se gavashni pa patet hom; pa patet hom az gunāh.

(*Ktara V*). Heher nasā khorashni, heher nasā joeshni, heher nasā oe av o Ātash bordan, yā āw o Ātash heher nasā bordan, Avastā pacha manashni na-goftan, moe nākhun, dandān faresh, daste shavin, o aware har-che padar heher nasā, chun man andar gunehgār bud ested hom, az ân gunāh manashni, gavashni, kunashni, tani ravāni geti minoâni, okhe awākhsh pashemān pa se gavashni pa pateth hom; pa patet hom az gunāh.

(*Karta VI*). Ku kāme Dādār Ahuramazd bud, oem awāyast manidan, oem na-manid; oem āwāyast goftan oem nagoft; oem āwāyast kardan, oem na-kard; az ân gunāh manashni, gavashni, kunashni, tani ravāni geti minoâni, okhe awāksh pashemān pa se gavashni pa patet hom; pa patet hom az gunāh.

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repeating sins, sin taking off from another sin, any worse sins, sins that can be committed by men, which the cursed evil mind made against the creation of Ahura Mazda.

Ahura Mazda has declared these sins in the religion, the good first followers of the religion have also accepted them as sins. With good thoughts before Ahura Mazda, Who is the greatest in spiritual and material world, before the holy immortals, before sun's light, conscience and truth, before fire of high mentality of a true worshipper, before my own soul, before the high priest of the religion, before any good person who may be present, from these sins I repent with the three sayings, good thoughts, good words and good deeds, from my body and my soul, in this world and the spiritual world, I turn back from the sins.

Karta 4. Towards father, mother, sister, brother, wife, children, leader, near relations, near residents, partners, neighbours, same townsmen, subordinates, with carelessness, if I have sinned, I repent with three sayings, good thoughts, good words and good deeds, from my body, and my soul, in this world and the spiritual world. I turn back from the sins.

Karta 5. Eating any dry or green decaying things, becoming one with dry or green decaying things, taking dry or green decaying things to water or fire, taking water or fire to dry or green decaying things, not praying Avesta with good thoughts, hair, nails, anything stuck between teeth, dirty hands of the night or any dry or decaying matter with which I may have committed sin, I repent with the three sayings, good thoughts, good words and good deeds from my body and my soul in this world and the spiritual world I turn back from the sins.

Karta 6. What was the wish of Ahura Mazda, that I had to think, I did not think, that I had to speak, I did not speak, that I had to do, I did not do, I repent with the three sayings, good thoughts, good words and good deeds. from my body and my soul in this world and the spiritual world. I turn back from the sins.

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(*Karta VII*). Ku kâme Ahriman bud, oem na-āwāyast manidan, oem manid: oem na-āwāyast goftan. oem goft: oem na-āwāyast kardan, oem kard: az ân gunāh manashni, gavashni, kunashni, tani ravāni geti minoâni, okhe awākhsh pashemān. pa se gavashni pa patet hom: pa patet hom az gunāh.

(*Karta VIII*). Az hamoyin har ēin gunāh, har āin margarzān, har āin farod mānd, har āin mānid, har āin gunāh az gunāh, oem andar Ahuramazd. mardum mardum sardagân jast pa patet hom.

Az hamoyin har āin gunāh, har āin margarzân, har āin farod mānd, har āin mānid, har āin gunāh az gunāh oem andar Bahman, gāo gospand, gospand sardagân jast pa patet hom.

Az hamoyin har āin gunāh, har āin margarzân, har āin farod. mānd har āin mānid, har āin gunāh az gunāh, oem andar Ardibehesht, Ātash, Ātash sardagân jast pa patet hom.

Az hamoyin har āin gunāh, har āin margarzān, har āin farod mānd; har āin mānid, har āin gunah az gunāh, oem andar Shehercvar, ayokhshast, ayokhshast sardagân jast pa patet hom.

Az hamoyin har āin gunāh, har āin margarzân, har āin farod mānd, har āin mānid, har āin gunāh az gunāh, oem andar Spendārmad, zamin, zamin sardagân jast pa patet hom.

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Karta 7. What was the wish of the evil mind according to which I ought not to have thought. I thought, that I ought not to have spoken I spoke, that I ought not to have done, I did; I repent with the three sayings, good thoughts, good words and good deeds, from my body and my soul in this world and the spiritual world. I turn back from the sins.

Karta 8. From all forms and varieties of sins, from all varieties of sins requiring capital punishment, from all varieties of proved sins, from all varieties of unproved sins, from all varieties of sins coming from other sins, which I may have done against Ahura Mazda, men and mankind, I turn back, I repent.

From all forms and varieties of sins, from all varieties of sins requiring capital punishment, from all varieties of proved sins, from all varieties of unproved sins, from all varieties of sins coming from other sins, that I may have done against good thoughts, animals and varieties of animals I turn back, I repent.

From all forms, and varieties of sins, from all varieties of sins requiring capital punishment, from all varieties of proved sins, from all varieties of unproved sins, from all varieties of sins coming from other sins, that I may have done against best righteous fire and kinds of fire, I turn back, I repent.

From all forms and varieties of sins, from all varieties of sins requiring capital punishment, from all varieties of proved sins, from all varieties of unproved sins, from all varieties of sins coming from other sins, that I may have done against moral courage, metal and all kinds of metals, I turn back, I repent.

From all forms and varieties of sins, from all varieties of sins requiring capital punishment, from all varieties of proved sins, from all varieties of unproved sins, from all varieties of sins coming from other sins, that I may have done against divine wisdom , land, all kinds of land I turn back, I repent.

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Az hamoyin har āin gunāh, har āin margarzân, har āin farod mānd, har āin mānid, har āin gunāh az gunāh, oem andar Khordād. āw. ūw tokhmgân jast pa patet hom.

Az hamoyin har āin gunàh, har āin margarzân, har ain farod mānd, har āin mānid, har āin gunāh az gunāh. oem andar Amardād. orvar, orvar sardagân jast pa patet hom.

Az hamoyin har āin gunāh, har āin margarzân, har āin farod mānd, har āin mānid, har āin gunāh az gunāh. oem andar dāme Ahuramazd jast; chun Satar, Māh o Khorshed, Ātash sohar sozā, sag, vae, gospand panj āin. o aware gavahe deheshnân, in Ahuramazd khesh, chun andarg zamin o āsmān, chun man andar gunehgār bud ested hom, az ân gunāh manashni, gavashni, kunashni, tani ravāni geti minoāni, okhe avākhsh pashemān pa se gavashni pa patet hom pa patet hom az gunāh.

(*Karta IX*). Satar-shekashni, khaetudath vaso-vashni. dudae vehān vasovashni, Gāhāmbār, Farvardiân, Hom-Darun, hoshfarīd Yazadân nehād o padiraft, Rapithven fardum, roze vadardegân, chun man āwāyast yashtan, oem na-yasht, az ân gunāh manashni, gavashni, kunashni, tani ravāni geti minoâni okhe awākhsh pashemān pa se gavashni pa patet hom; pa patet hom az gunāh.

(*Karta X*). Awar-manashni, tar-manashni, āzuri, pandi, khashmghani, arshaghani, vad-chashmi, sur-chashmi, vadna-girashni, khordak-nagirashni, nagirāi, pandi, khudshahi, asgehni, sapozgāri, varuni, gumāni, āshmoi, zor-gavāhi, darog-

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From all forms and varieties of sins, from all varieties of sins requiring capital punishment, from all varieties of proved sins, from all varieties of unproved sins, from all varieties of sins coming from other sins, that I may have done against self-realisation, water and all kinds of waters, I turn back, I repent.

From all forms and varieties of sins, from all varieties of sins requiring capital punishment, from all varieties of proved sins, from all varieties of unproved sins, from all varieties of sins coming from other sins, that I may have done against immortality, plants and all kinds of plants, I turn back, I repent.

From all forms and varieties of sins, from all varieties of sins requiring capital punishment, from all varieties of proved sins, from all varieties of unproved sins, from all varieties of sins coming from other sins, that I may have done against the creation of Ahura Mazda, such as stars, moon, and sun, red burning fire, dog, birds, five kinds of animals and other good produce of Ahura Mazda's own, such as between land and sky, if I have been a sinner, I repent with three saying, good thoughts, good, words and good deeds, from my body and my soul in this world and in the spiritual world, I turn back from the sins.

Karta 9. To break adoption (of a child), to disturb relationship, to make a good family quarrel, Gahambar, Farvardian, (days of Muktad) darun or articles of reverence selected for the admirable ones for presenting them, the first Rapithvan, the anniversaries of the dead, which I had to revere I have not revered, I repent with three sayings, good thoughts, good words and good deeds from my body and my soul, in this world and in the spiritual world, I turn back from the sins.

Karta 10. Vanity, pride, speaking ill of the dead, greed, excessive anger, envy, to look at somebody with an evil eye, to look at somebody shamelessly, to look at somebody with evil intention, to look at somebody with low mentality, have

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dāvari, ozdist-parasti, koshād dvārashni, barhen-davārashni' aemuk davārashni, darāeâ-joeshni, darāeâ-khorashni, duzdi, gadahi, jahi, jādui, jāduparaṣti, rospi, rospi-bārgi, gavahe-paeti, gavahe-vanidi, shin-moi, o aware har āin gunāh, o pa in pateti hoshmord ân nahoshmord, ân dânesht, ân na-dânesht, ân angard, ân na-angard, Sraoshâdā verezyā peshe Rad Dasture Dini āwāyast garzidan, oem na-garzid, az ân gunāh manashni, gavashni, kunashni tani ravāni, geti minoâni, okhe awākhsh pashemān pa se gavashni, pa patet hom; pa patet hom az gunāh.

(*Karta XI*). Ku agar kasân pateti padirafteh hom, oem na-kardeh hom, ishân ravānrā dushkhāri mad, yadshân zādehrā; ḥar yak jud jud-rā, manashni, gavashni, kunashni, tani ravāni geti minoâni okhe awākhsh pashemān pa se gavashni, pa patet hom; pa patet hom az gunāh.

(*Karta XII*). Pa ân Din Dastur esta hom, in Ahuramazd Zartosht chāsht, Zartosht oe Gushtāsp, pa pevand Ādarbād Māraspandān mad; Padash pasākht kard bokht. Ashahi veh ravāne dushāram-rā āwāeshniṭar veheshni hom.

Pa zivandie jān āstuân hōm humata pa manashne, āstuân hom, hukhta pa gavashne, āstuân hom, hvarshta pa kunashne, āstuân hom, pa gavahe Dine Māzdayasnân, hamā kerfehā ham-dāstān hom, az hamā gunāhiā juddāstān hom. Pa neki sepāsdār hom; az anāi khorsand hom. Pul pād-farāh, band darosh, tojashne tāwān din, pād-farāhe se sab panjāh haft sāl, padash khorsand hamdāstān hom.

Oem kardeh hom in pateti, guzarg umede kerfeh-rā, gerân bime duzakh-rā. Ashahi veh ravān dushāram-rā; pa in

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self-praise, be dissatisfied with one's own condition, to be stubborn, lazy, back biting, (to take) revenge, doubt, be impure, give false evidence, give false judgement, idol worship, moving about without Kushti, moving about naked, moving about with only one shoe, speaking during meal time, during prayer, eating without prayer, (commit) theft, dacoity, illicit intercourse, sorcery, revering sorcery, fornication, prostitution, active sodomy, passive sodomy, to weep after the dead, and any other variety of sin which in this prayer has been accounted for or unaccounted for, which I have known or not known, which I have thought of or not thought of, which through obedience I should have declared in presence of religious head priests, have not been declared, from these sins I repent with three sayings, good thoughts, good words and good deeds, from my body and my soul in this world and the spiritual world, I turn back from the sins.

Karta 11. If I had agreed to repent for others and have not done so, and if their souls have been troubled and so their children, then for each one separately with good thoughts, good words and good deeds, with my body, my soul, in this and the spiritual world, I repent with three words. I turn back. I turn back from all sins.

Karta 12. I am firm on the principles of that religion which Ahura Mazda taught to Zarathushtra and Zarathushtra taught to Gushtasp. Adarbad Marespand was a descendent of them. He improved and purified it. For the pleasure of my soul I prefer good righteousness in all respects.

Till the end of my life, I am firm on good thoughts, with good thoughts. I am firm on good words with good words. I am firm on good deeds with good deeds. I am firm on good Mazadayasni religion. I am one with all pious actions, I am not one with sins, I am grateful for the blessings, I am reconciled to distress. The punishment at (chinvat) bridge, handcuffs, repentance as per religion, recompense for sins, punishment of 3 nights equal to 57 years, (at the time of final judgement) I am reconciled. I am agreeable.

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manashne kardeh hom. Ku kār kerfeh man andā nu kard āche nu kunam, hamā estashne kerfeh-rā, guzārashne gunāh-rā, bokht ravān-rā. Agar mādeh bahod, ku gunāhe man tokht nabahod pād-farāh se shab ânahia padash khorsand ham-dāstān hom.

Hame farmāem Ashem Vohu vegudirashni pateti pesh az be-gudirashni; pas gudardeh man, man zādehrā as gunāh pa patet bahod; Sedosh, Getofarid farmāyad. Farmudār khāheshni hamdāstān hom; Ahuramazd khesh hom. Ahuramazd dahmāni kunam, ashahi satāyem.

Oem gerafteh hom harvespa humata, hukhta, hvarshta pa manashni, gavashni, kunashni! Behelashni dehom harvespa dushmata, duzhukta, duzhvarshta, az manashni, gavashni, kunashni! Oem gerafteh hom harvespa humata, hukhta, hvarshta, pa manashni, gavashni, kunashni! Behelashni dehom harvespa dushmata, duzhukhta, duzhvarshta, az manashni, gavashni, kunashni! Oem gerafteh hom harvespa humata, hukhta, hvarshta, pa manashni, gavashni, kunashni! Behelashni dehom harvespa dushmata, duzhukhta, duzhvarshta, az manashni, gavashni, kunashni!

Oem gerafteh hom harvespa rāhe rāsti frārun; behelashni dehom harvespa rāhe a-rāsti awārun; ghanā shekast, Ahuaramazd beh awzun; Staomi Ashem, Ashem Vohu (1).

Ferastuye humatoibyaschā, hukhtoibyaschā hvarshtoibyaschā, māthwoibyaschā, vakhedhwoibyaschā, varshtvoibyaschā. Aibigairyā daithe vispā humatāchā, hukhtāchā, hvarshtāchā; Paitirichyā daithe vispā dushmatāchā, duzhukhtāchā, duzvarshtāchā.

Ferā ve rāhi, Ameshā Spentā, yasnemchā, vahmemchā ferā-mananghā, ferā vachanghā, ferā shyaothnā; ferā anghuyā, ferā tanvaschit khakhyāo ushtanem; Staomi Ashem; Ashem Vohu (1). Yathā Ahu Vairyo (21). Ashem Vohu (12). Yathā Ahu Vairyo (2).

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I have done this repentance in the hope of piety, for fear of hell, I have done (this repentance) with good thoughts and good righteousness for the happiness of my soul. Whatever work of piety I have done so far, whatever I am doing now, for preserving all pious actions, for clearing all my sins, for the release of my soul if anything is left off and am not released from the sin, to compensate for the sins I reconcile and am agreeable to get punishment for the three nights.

I request that Ashem Vohu be recited at my death, and repentance be read before my death, after my death my children may do repentance for my sins, and arrange for Sraosh and Geti Kharid (nine days) prayers. I request, I expect and I accept, I am on the side of Ahura Mazda, I recognise him as righteous. I praise righteousness.

I have acquired all good thoughts, good words and good deeds, with good thoughts, good words and good deeds. I renounce all bad thoughts, bad words and bad deeds with good thoughts, good words and good deeds.

I have acquired all righteous and pious paths, I discard all dishonest and bad paths. May the evil mind perish. May Ahura Mazda's piety increase. I revere righteousness.

I dedicate myself to good thoughts, good words and good deeds in everything that is to be thought, to be spoken and to be performed. I acquire all good thoughts, good words and good deeds, I renounce wicked thoughts wicked words and wicked deeds. To you, O Eternal Holy (laws) I offer reverence and praise with good thoughts, words and deeds whole-heartedly and I offer the life, indeed of my own self. I praise righteousness. Ashem Vohu (1).

Yatha Ahu Vairyo (21), Ashem Vohu (12), Yatha Ahu Vairyo (2).

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Yasnemcha, vahmemcha, aojascha, zavarecha āfrināmi, Sraoshahe ashyehe, takhmahe, tanu-māthrahe, darshi-draosh, Āhuiryehe Ashem Vohu (1).

(*Recite fully.*) Ahmāi raescha; Hazangrem: Jasa me avanghe Mazda: Kerfeh Mozd.

PRAYER FOR REMEMBERING THE DEAD

Pa nāme Yazdân Ahuramazd Khodāe awazuni gorje khoreh awazāyād; (*) Ardā-Fravash bē-rasād, Az hamā gunāh patet pashemānum, az harvastin dushmata, duzhukhta, duzh-varshta, mem pa geti manid, oem goft, oem kard, oem jast, oem bun bud ested; az ân gunāh manashni, gauashvi, kunashni, tani ravāni geti minoâni, okhe awākhsh pashemān pa se gavashni pa petet hom. Khshnaothra Ahurahe Mazdāo, taroidite anghrahe mainyeush haithya varshtâm hyat vasnā fershotemem. Staomi Ashem. Ashem Vohu (3).

Fravarāne Mazadayasno Zarathushtrish vidaevo Ahuratkaesho

(*Recite here the Geh concerned.*)

Ahurahe Mazdāo raevato kharenanguhato, Ameshanâm, spentanâm (**) ashaonâm Fravashinâm ughranâm aiwithuranâm, paoiryo-tkaeshnâm Fravashinâm nabānazdishtanâm Fravashinâm, khshnaothra yasnāicha vahmāicha khshnaothrāicha frasastayaecha, Yathā Ahu Viairyo zaotā frā me mrute, athā ratush ashātichit hacha frā ashava vidhvāo

* *During the five days of Gāthās recite here* ".....*Geh Gāthābyo Ahunavad Geh, Ushtavad Geh, Spentomad Geh, Vohukhshthara Geh, Vahishtoisht Geh, Geh Gāthābyo.....*"

(**) *During the five days of Gāthās recite here* "..... *Gāthābyo spentābyo ratukhshathrābyo ashaonibyo, Ahunavaityāo Gāthayāo Ushtavaityāo Gāthayāo, Spentamainyeush Gāthayāo, Vohu-khshathrayāo Gāthayāo. Vahishtoishtish Gāthayāo,.....* .

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I admire the reverence, the praise, the strength and the power of holy Sraosha (conscience) the strong, the holy word incarnate, the wielder of the victorious weapon, the upholder of the law of Ahura. Ashem Vohu (1).

(Recite fully) Ahmai raescha, Hazangrem, Jasa me avanghe Mazda, Ķerfeh Mozd.

PRAYER FOR REMEMBERING THE DEAD

In the name of the admirable Ahura Mazda, the God, the beneficent. May His glory and radiance increase. May the holy fravashis come (to our help).

From all my sins I repent and turn back. From every evil thought, evil word and evil deed which in the world I may have thought, I may have uttered and I may have committed or I may have been the cause of, from all such sins against good thoughts, words and deeds, pertaining to my body and soul, pertaining to this world and the spiritual world, I repent with the three words and turn back.

Let the glory of Ahura Mazda be high, let the evil mind be cursed; such is the wish of those who adhere to righteousness. I praise righteousness. Ashem Vohu (3).

I profess myself to be a Mazda worshipping follower of Zarathushtra, turning away from evil, acting in accord with the law of Ahura (pray the geh).

For the satisfaction, reverence, praise, propitiation and glorification of Ahura Mazda, the brilliant and the glorious, the eternal holy (laws) the righteous fravashis, the strong and powerful fravashis of the first followers of the religion for the fravashis of the born Zoroastrians, the Zaota may tell me, "Just as God is to be admired, so the prophet on account of his righteousness (and who) has declared (for us) the righteous wisdom." We revere Ahura Mazda the brilliant and the glorious; we revere the eternal holy laws well-ruling and well-created.

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mraotu. Ahurem Mazdâm raevantem kharenanghuhantem yazamaide Ameshā Spentā hu-khshathrā hudhāongho yazamaide(***).

(1) Ashāunâm vanguhish surāo spentāo Fravashayo staomi zbayemi ufyemi yazamaide, nmānyāo visyāo zantumāo dakhyumāo Zarathushtrotemāo.

(2) Vispanâmcha āonghâm paoiryanâm Fravashinâm, idha yazamaide Fravashim avâm yâm Ahurahe Mazdāo, mazishtâmcha vahishtâmcha sraeshtâmcha khraozdishtâmcha khrathvishtâmcha, hukereptemâmcha, ashāt apanotemâmcha.

(3) Ashāunâm vanguhish surāo spentāo Fravashayo yazamaide, yāo Ameshanâm Spentanâm, khshaetanâm verezidoithranâm, berezantâm aiwyāmanâm, takhmanâm Āhuiryanâm, yoi aethiyezangho ashavano.

(4) Paoiryanâm tkaeshanâm paoiryanâm sāsno-gushâm, idha ashaonâm ashaoninâmcha, ahumcha daenâmcha baodhascha, urvanemcha Fravashimcha yazamaide. yoi ashāi vaonare; geush hudhāongho urvānem yazamaide.

(5) Yoi ashāi vaonare; Gayehe Marethno ashaono Fravashim yazamaide. Zarathushtrahe Spitāmahe idha ashaono ashimcha Fravashimcha yazamaide. Kavaoish Vishtāspahe ashaono Fravashim yazamaide. Isatvāstrahe Zarathushtroish ashaono Fravashim Yazamaide.

(6) Nabānazdishtanâm idha ashaonâm ashaoninâmcha ahumcha daenâmcha baodhascha urvānemcha Fravashimcha yazamaide yoi ashāi vaonare, mat vispābyo ashaonibyo Fravashibyo yāo iririthushâm ashaonâm yāoscha jvantâm ashaonâm, yāoscha narâm azātanâm frashocharethrâm Saoshyantâm.

(***) *During the five Gāthā days* recite ; "*.....Gāthāo Spentâo ratu-khshathrāo ashaonish yazamaide, Ahunavaitim Gāthâm ashaonim ashahe ratum yazamaide; Ushtavaitim Gāthâm ashaonim ashahe ratum yazamaide; Spenta-mainyum Gāthâm ashaonim ashahe ratum yazamaide; Vohukhshathrām Gāthâm ashaonim ashahe ratum yazamaide; Vohistoishtim Gāthâm ashaonim ashahe ratum yazamaide.....*"

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1. The righteous[1] good[2] courageous[3] prosperity increasing[4] fravashis[5], I praise[6], remember[7] and consider as my own[8] and revere[9] (those) of this house[10], this borough[11], this province[12], this country [13] and high priests[14].

2. From all[1] the existing[2] fravashis[3] here[4] revered[5] is the fravashi[6] of Him[7] who[8] is Ahura Mazda[9], the most exalted[10], most excellent[11], most beautiful[12], the most firm[13], the most intelligent[14], most virtuous[15], of righteous order[16], and the most exalted in dignity[17].

3. The righteous[1], good[2], powerful[3], prosperity increasing[4] fravashis[5] are revered[6] which[7] are of eternal[8] holy[9] (laws), brilliant[10], of efficacious thought[11] exalted[12], coming to help[13], brave[14], devoted to Ahura[15] and who[16] are imperishable[17] and righteous[18].

4. The first[1] followers of the religion[2], the first[3] to pay attention to religious instructions[4], here[5] (their) righteous[6], truthful[7] spirit[8], religion[9], intellect[10], soul[11] and frarashis[12] are revered[13], who[14] fought for[16] righteousness[15]. The soul[19] of (those) belonging to the good creation[18] of the world[17] are revered[20].

5. The righteous[6] fravashi[7] of Gayehe[4] Marethano[5] (the first mortal man) who[1] fought for[3] righteousness[2] is revered[8]. Here[11] the pure[12] holiness[13] of the fravashi[14] of Zarathushtra[9] Spitama[10] is revered[15], the righteous[18] fravashi[19] of Kae[16] Vishtasp[17] is revered[20], the righteous[23] fravashi[24] of Isatvastra[21] (desirous of industry[21]) of Zarathushtra[22] is revered[25].

6. The born Zoroastrians[1], here[2] (their) righteous[3], truthful[4], spirit[5], religion[6], intellect[7], soul[8] and fravashis[9] are revered[10], who[11] fought for[13] righteousness[12], with[14] all[15] the righteous[16] fravashis[17] of (those) who[18] are righteous[20] dead[19], of those[21] righteous[23] living[22] and those[24] men[25] unborn[26], the Soshyants[28], who will work for the renovation of the world[27].

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(7) Idha iristanâm urvâno yazamaide yão ashaonâm Fravashayo. Vispanâm ahmya nmâne nabânazdishtanâm para-irishtanâm aethrapaitinâm aethryanâm, narâm nâirinâm, idha ashaonâm ashaoninâm Fravashayo yazamaide.

(8) Vispanâm aethrapaitinâm ashaonâm Fravashayo yazamaide. Vispanâm aethryanâm ashaonâm Fravashayo yazamaide. Vispanâm narâm ashaonâm Fravashayo yazamaide. Vispanâm nâirinâm ashaoninâm Fravashayo yazamaide.

(9) Vispanâm aperenâyukanâm dahmokeretanâm ashacnâm fravashayo yazamaide. Ā-dakhyunâmcha ashaonâm Fravashyao yazamaide. Uz-dakhyunâmcha ashaonâm Fravashayo yazamaide.

(10) Narâmcha ashaonâm Fravashayo yazamaide; nâirinâmcha ashaoninâm fravashayo yazamaide. Vispão ashâunâm vanguhish surão spentão Fravashayo yazamaide, yão hacha Gayât Marethnat ā shaoshyantât verethraghnat.

Note:—(From here recite mentally up to "pa patet hom".)

Humata, hukhta, hvarshta, hu-manashni, hu-gavashni, hu-kunashni, in khshnuman (*) Ardā Fravash bē-rasād. Nirang pirozgar bād, Khoreh beh dinē Māzdayashnān ravā bād, andar Hafte Keshwar, Nāmcheshti ādar andar kām bād, hast shaherastān andar (*name here village or town or city where the prayer is recited*) shaherastān, pori, firozi, shādi o rāmashni, ravân khoreh khujaste awazun bād; awazuntar bād; khoreh khujaste bād! In Khshnuman (*) Ardā-Fravash bērasād! Ke-rā gāh, roz, sheriāri khesh, yazashne kardehom, Darun yashte-hom, Myazd hamirāenem yo-kardehā pa Ganje Dādār Hormazd rayomand, khorehmand Ameshaspandân bē-rasād! Aoj zor niru tagi amāvandi pirozgari in khshnuman (*) Ardā-Fravash bērasād! Az hamā padiraftār bād, e mārā panāhi kerdār neki andākhtār, anāi petyār dur awāz-dāshtār, ayāft khāh bād. Kerā digar Myazd hazār mard Myazd sāem sākhtam, e mārā

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* *During the five days of Gāthās recite here ".....Geh Gāthābyo Ahunavad Geh, Ushtavad Geh, Spentomad Geh, Vohukhshathra Geh, Vihishtoisht Geh, Geh Gāthābyo....."*

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7. Here[1] the righteous[6] fravashi[7] of the souls[3] of (those) who[5] are dead[2] are revered[4], All[8] born Zoroastrians[11] (who) died[12] in this[9] house[10], the priests[13], the students[14], men[15] and women[16] here[17] (their) righteous[18] and truthful[19] fravashis[20] are revered[21].

8. The righteous[3] fravashis[4] of all[1] priests[2] are revered[5]. The righteous[8] fravashis[9] of all[6] students[7] are revered[10]. The righteous[13] fravashis[14] of all[11] men[12] are revered[15], the righteous[18] fravashis[19] of all [16] females[17] are revered[20].

9. The righteous[4] fravashis[5] of all[1] virtuous[3] children[2] are revered[6], the righteous[8] fravashis[9] pertaining to this country[7] are revered[10], the righteous[12] fravashis[13] (of those) beyond the country[11] are revered[14].

10. The righteous[2] fravashis[3] of men[1] are revered[4], the righteous[6] fravashis[7] of females[5] are revered[8], all[9] righteous[10], good[11], courageous[12], prosperity increasing[13] fravashis[14] of those[16] from [17] Gaya[18] Marethana[19] upto[20] victorious[22] Soshyant[21] are revered[15].

(Recite mentally.) Good thoughts, good words and good deeds; good thoughts, good words and good deeds. May this khshnuman of Ardafravash come (to our help), may the prayer be victorious, may the glory of the good Mazdayasni religion be everlasting in the seven regions; what may be the name let it be according to it. In this town (name the town) may fulness, victory , cheerfulness and joy spread themselves abroad; may their souls be happy and yet more happy. May majesty be fotrtune bringing. May this khshnuman of fravashis come (to our help). I have performed the offering, I have offered the daruns. I now offer the Myazd. May it reach wholly and completely into the treasury of Ahûra Mazda the shining and majestic and the Eternal Holy (laws). May the strength, power, might, firmness, activity, victory reach from, the khashnuman to the fravashis. May they accept it from us, protect us.

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kam-ranjtar āsāntar, aini kard yak az mā hazār padiraftār bād. Nāmcheshti anosheh ravân ravâni (*Take here the name of the person for whose soul patricularly the prayer is recited*) aeder yād bād.

Nāmcheshti anosheh ravân ravâni Zarthosht Spitamān Asho Farohar aedar yād bād; Anosheh ravân, ravâni Gushtāspshāh Lohrāspshāh aedar yād bād; Anosheh ravân, ravâni Jāmāsp Habub aedar yād bād; Anosheh ravân. ravâni Ardā-Virāf Ardā-Fravash aedar yād bād:

Anosheh ravân, ravâni Ādarbād Mārespand aedar yād bād: Anosheh ravân ravâni Mubad Shāpur Mubad Sheheriār aedar yād bād: Anosheh ravân, ravâni Mubad Hormazdyār Ervad Rāmyar aedar yād bād: Anosheh ravān, ravâni Mubad Nairyosangh Dhaval aedar yād bād: Namcheshti anosheh ravân, ravâni (*take here names for whose souls the prayer is recited*) aedar yād bād; Hamā Fravash ashoān aedar yād bād:

Hamā Fravsh Ashoân, yo kardehā Chehārom Dehom, Si-roz, Sāl-roz az Gayomard andā Soshyos aedar yād bād. Hastân budân bedân, zādān azādān, ā-dahi uz-dahi, Dahma nar nārik, awarnāi purnāi, har ke awar in zamin pairi vehdini, gudārân shud hast, Hamā Fravash ashoān ayokardehā az Gayomard andā Soshyos, aedar yād bād: ke in mān vis zand deh rustā guzaste and Hamā Fravash ashoân, ayokardehā az Gayomard andâ. Soshyos aedar yād bād; ashoân Fravash chirân, Fravash awar vizān Fravash, pirozgarân Fravash Poiryodakaeshân Fravash nabānazdishtân Fravash "Fravashayo:" hamā yo kardehā, az Gayomard andā Soshyos, aedar yād bād; ravâne pedarân, mādarân, jadaegân, niyāgân, farzandân, paevandân, parastārân nabānazdishtân.

Fravash ashoân, yo kardehā az Gayomard andā Soshyos aedar yād bād; hamā Athornân, hamā Rathaeshtārân, hamā Vāstryoshân, hamā Hutokhshân Hamā Fravash ashoân, hamā yo kardehā az Gayomard andā Soshyos aedar yād bād:

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procure goodness, hold back unrighteousness and opposition. implore gifts for us. For others I have made the Myazd as the Myazd for one thousand men as far as I am aole I have done this without trouble and with pleasure may the one thousand be happy through me.

May the blessed souls (name them) be remembered here. May the righteous fravashi of Zarathushtra Spitaman be remembered here. May the fravashi of Gustasp s/o Shah Lohrasp be remembered here. May the fravashis of Jamasp son of Habub, Arda-e-Viraf son of Ardafravash. Adarbad son of Marespand, Mobed Shahpur son of Shehryar, Mobed Hormazdyar son of Rāmyar, Mobed Naeryosang Dhawal be remembered here. May the fravashis of the blessed souls (name them) be remembered here.

May all the fravashis of the righteous together from Gayomard to Soshios be remembered here on the fourth, tenth, thirtieth day and at the yearly anniversary. May the fravashis of the existing, those who have been, those yet to come, the born, the unborn, those belonging to this region, those belonging to other regions, the pious men and women infants and adults all who have died upon this earth in good belief, all fravashis of the pure together from Gayomard to Soshios be remembered here. May those who have died in this dwelling, this clan, this confederacy, this region, all the fravashis of the pure from Gayomard to Soshios be remembered here. The fravasshis of the assailing, the fravashis of the victorious, the fravashis of the first followers of the religion, the fravashis of the born Zoroastrians, the fravashis of the nearest relation all fravashis of the pure together from Gayomard to Soshios be remembered here. May the souls of fathers, mothers, descendants, ancestors, sons, kindred, servants, relations, all fravashis of the pure together from Gayomard to Soshios be remembered here. All priests, all warriors, all husbandmen, all artisans, all fravashis of the pure together from Gayomard to Soshios be

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Hamā Fravash ashoân Hafi Keshwar zamin, Arzahe, Savahe, Fradadafsh, Vidadafsh, Vouru-barasht, Vouruzaresht, Khanirath Bami, Kangdez ashoân, Var Jam-Kardân Ganj Mâthrân hamā Fravash ashoân, hamā yo kardehā az Gayomard andā Soshyos aedar yād bād:

Gorje khoreh awazāyād in khshnuman (*) Ardā-Fravash be-rasād.

Nām-cheshti anosheh ravân ravâni (*take here the name of the person for whose soul particularly the prayer is recited*) aedar yād bād: anosheh ravân ravâni.

Hamā Fravash ashoân aedar yād bād:

Ham-kerfeh hamā vehāne Hafte Keshwar zamin berasād:

Az hama gunāh patet pashemānum pa patet hom:

(*Recite aloud.*) Vispāo Fravashayo ashāumâm yazamaide; iristanām urvāno yazamaide yāo ashāunâm Fravashayo, ashāunâm vanguhish surāo spentāo Fravashayo yazamaide. Vispe ashavano yazata yazamaide.

(*During Hāvan Geh period recite as under.*)

Hāvanim paiti ratum, Sāvanghaem visimcha paiti ratum.

(*During Rapithwan Geh period recite as under.*)

Rapithwinem paiti ratum, frādat fshāum zantumemcha paiti ratum.

(*During Uziran Geh period recite as under.*)

Uzyeirinem paiti retum, frādat virem dakhyumemcha paiti ratum.

(*During Aiwisruthrem Geh period recite as under.*)

Aiwisruthrememem Aibigāyim paiti ratum, frādat-vispâm hujyāitim Zarathushtrotememcha paiti ratum.

(*) During the five days of Gāthās recite here "... Geh Gāthābyo Ahunavad Geh, Ushtavad Geh, Spentomad Geh. Vohu-khshathra Geh, Vahishtoisht Geh, Geh Gāthābyo....."

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remembered here. May all the fravashis of the pure in the seven keshwars of the earth in Arezahi (on the right path). Savahi (reward), Fradadhafsh (excessive creation), Vidadhafsh (to pervade creation) Vouru Barasht (great heights) Vouru Zaresht (one who greatly promotes) Khanaras Bami (splendid reverence) Kangdez (whoever built) the pure, the Var which Yima has made, those who have manthras as treasures, all the fravashis of the pure from Gayomard to Soshios be remembered here. May (here take the names of the departed ones) be remembered here. May all the fravashis of of the righteous be remembered here. May the pleasure of this ceremony reach the righteous farohars of the seven regions. From all my sins I repent and turn back.

(Recite aloud.) We revere all the righteous fravashis. We revere the righteous, good, courageous, and benefactor fravashis. We revere all the righteous admirable ones.

(In the Havan geh pray.) A spiritual leader for Havan; a spiritual leader for the chief of the village.

(In the Rapithwan geh pray.) A spiritual leader for Rapithwan, a spiritual leader for the beasts of the town.

(In the Ujiran geh pray.) A spiritual leader for Ujiran, a spiritual leader for the prosperity of the Lord of the country.

(In the Aiwisruthrem geh pray.) A spiritual leader Aiwisruthrem for watching over life, a spiritual leader rendering all the necessaries of life thriving for those following the doctrine of Zarathushtra.

(In the Ushahen geh pray.) A spiritual leader for Ushahen, a spiritual leader of one's own desire for guarding the house.

We praise those men and women from amongst the living whose actions are good and whose goodness is judged by righteous Ahura Mazda.

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(*During Ushahen Geh period recite as under.*)

Ushahinem paiti ratum, berejim nmānimcha paiti ratum.

Yenghe hātâm āat yesne paiti vangho

Mazdāo Ahuro vaethā ashāt hachā.

Yāonghâmchā tâschā tāoschā yazamaide.

(*Recite mentally.*) Hormazd Khodāe awazuni-e mardum, mardum sardagân, hamā sardagân, ham-bāyaste vehân oem Behdin Māzdayasnân āgahi āstavāni, neki rasānad: aedun bād: (*Recite aloud*) Yathā Ahu Vairyo (2).

Yasnemcha, vahmemcha, aojascha zavarecha āfrināmi Ahurahe Mazdāo raevato kharenanguhato, Ameshanâm Spentanâm (*) ashaonâm Fravashinâm, ughranâm aiwithuranâm, paairyotkalshanâm Fravashinâm, nabānazdishtanâm Fravashinâm, Ashem Vohu (1).

(*Recite fully.*) Ahmāi raescha, Hazangrem, Jasa me avanghe Mazda, Kerfeh Mozd.

(*) During the five days of Gāthās recite here "..... Gāthābyo Spentābyo, Ratu-khshathrābyo Ashaonibyo, ahunavaityāo Gāthayāo, Ushtavaityāo Gāthayāo Spenta-Mainyeush Gāthayo, Vohu Khshathrayāo Gāthayāo, Vahishtoishtoish Gāthayāo....."

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(Recite mentally.) Ahura Mazda, Lord, you benefactor of humanity and of the races of mankind and of the other kingdoms of nature, you ideal of existence for the righteous, grant me a believer in the good faith of Mazda worship an understanding of it, unshaken fidelity towards it and the goodness of it. So may it be.

(Recite aloud.) Yatha Ahu. Vairyo (2).

I admire the reverence, praise, strength and vigour of Ahura Mazda, the brilliant and the glorious, the eternal holy (laws), the righteous fravashis, the strong and powerful fravashis of the first followers of the religion and the fravashis of the born Zoroastrians. Ashem Vohu (1).

(Recite fully.) Ahmai raescha. Hazangrem. Jasa me avanghe Mazda, Kerfeh Mozd.

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Names with meanings of days after God's moral and material Creation.

1.	Ahura Mazda	Lord of Creation and Wisdom
2.	Behman	Good mind
3.	Ardibehesht	Best righteousness
4.	Shehrevar	Moral Courage
5.	Asfandarmad	Divine Wisdom
6.	Khordad	Self Realization
7.	Amardad	Immortality
8.	Dae-p-Adar	Day of God before Adar
9.	Adar	Fire
10.	Avan	Water
11.	Khorshed	Sun
12.	Mohor	Moon
13.	Tir	Star
14.	Gosh	Animal Kingdom
15.	Dae-p-Maher	Day of God before Meher
16.	Meher	Light of the Sun
17.	Sarosh	Conscience
18.	Rashne	Truth
19.	Farvardin	Farohar, Guardian Spirit of a person
20.	Behram	Victory
21.	Ram	Peace, happiness
22.	Gu Vad	Good wind
23.	Dae-p-Din	Day of God before Din
24.	Din	Religion
25.	Ashishang	Blessings, Pure righteousness
26.	Astad	Industry, Justice
27.	Asman	Sky
28.	Jamyad	Earth
29.	Marespand	Manthra *i.e,*. Prayers
30.	Aneran	Brilliant light of Heaven

The first, 8th, 15th and the 23rd days are dedicated to God and may be considered as equal to sabbath days. The 2nd to 7th days are dedicated to Amesha Spentas (eternal holy laws) and the rest to Yazats (the admirable ones *i.e.*, the moral and material creation of God which is worth admiring).

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NAMES OF TWELVE MONTHS

1. Farṛokh fravardin
2. Ardibehesht Ameshāspand
3. Khordād Ameshāspand
4. Teshtar Tir Yazad
5. Amardād Ameshāspand
6. Shehrevar Ameshāspand
7. Meher Yazad
8. Āvā Yazad
9. Ādar Yazad
10. Dae Dādār
11. Behman Ameshāspand
12. Asfandārmad Ameshāspand

NAMES OF THE FIVE GĀTHĀS

1. Ahunavad
2. Ushtavad
3. Spentomad
4. Vohukhshathra
5. Vahishtoisht

Note:— During the Gāthā Days, the recital for "Roz nek mān" will be as under:—

Roz nek nām, roz pāk nām, roz mubārak,

Geh Gāthābyo geh Ahunavad, Geh (name of the Geh concerned).

Geh Gāthābyo gen Ushtavad, Geh (name of the Geh concerned).

Geh Gāthābyo geh Spentomad, Geh (name of the Geh concerned).

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Geh Gāthābyo geh Vohu-khshathra, Geh (name of the Geh concerned).

Geh Gāthābyo geh Vahishtoisht, Geh (name of the Geh concerned).

No mention of month is made.

THE NAMES OF SIX GHAHAMBĀRS IN A YEAR

The names of the six Ghahambārs are as under:–

1. Maediozarem
2. Maedioshahem
3. Paeteshahem
4. Ayāthrem
5. Maediārem
6. Hamaspathmaedaem.

THE DAYS OF JASHANS IN A YEAR

Months	Days	Significance
FRAVARDIN–	1. Hormazd	New year
	2. Ardibehesht	Rapithwin geh
	3. Khordad	Prophet's birthday
	4. Fravardin	Day for remembering the dead
ARDIBEHESHT—	1. Ardibehesht	Month & day same
	2. Khorshed	Maediozarem ghaham-bar
	3. Mohor	

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	4. Tir 5. Gosh 6. Dae-pa-Meher	Maediozarem ghaham bar ,, ,,
KHORDĀD—	Khordād	month and day same
TIR—	1. Khorshed 2. Mohor 3. Tir 4. Gosh 5. Dae-pa-Meher	Maedioshahem ghahambar
AMARDĀD—	Amardād	month and day same
SHEHREVAR—	1. Shehrevar 2. Āshtād 3. Āsmān 4. Jamyād 5. Mārespand 6 Anerān	month and day same Paeteshahem ghahambar
MEHER—	1. Meher 2. Āshtād 3. Āsmān 4. Jamyād 5. Mārespand 6. Anerān	month and day same Ayathrem ghahambar
ĀVĀ—	Āvā	month & day same
ĀDAR—	1. Ādar 2. Fravardin	month and day same day for remembering the dead
DAE—	1. Hormazd 2. Dae-pa-Ādar 3. Khorshed 4. Dae-pa-Meher 5. Meher 6. Sarosh	month and day same month and day same death anniversary of prophet month and day same Maediarem ghahambar

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	7.	Rashna	Maediarem Ghabambar
	8.	Fravardin	
	9.	Behrām	
	10.	Dae-pa-Din	month and day same
BEHMAN—	1.	Behman	month and day same
	2.	Āvā	Jasan-e-saddeh
ASFANDĀRMAD—	1.	Asfandārmad	month and day same
	2.	Khordād	
	3.	Āshtād	days for remembering the fravashis
	4.	Āsmān	
	5.	Zamyād	
	6.	Mārespand	
	7.	Anerān	
	8.	Ahunavad	Hamaspathmaedaem ghahambar
	9.	Ushtavad	
	10.	Spentomad	
	11.	Vohukhshathra	
	12.	Vahishtoisht	

THE SEVEN HAMKĀRS

1. HORMAZD, Dae-pa-Ādar, Dae-pa-Meher, Dae-pa-Din.

2. BEHMAN, Mohor, Gosh, Rām.

3. ARDIBEHESHT, Ādar, Sarosh, Behrām.

4. SHEHREVAR, Khur (= Khorshed), Meher, Āsmān, Anerān.

5. ASFANDĀRMAD, Āvā, Din. Ard (i.e. Ashishvangh), Mārespand.

6. KHORDĀD, Tir, Ardā-fravash (i.e. Fravardin), Govād.

7. AMARDĀD, Rashna, Āshtād, Jamyād.

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RECITAL OF "YATHĀ AND ASHEM"

The number of Yathā Abu Vairyos and Ashem Vohus to be recited by those who cannot recite the following prayers orally or by reading from books is given below.:—

1. For Hāvan Geh
   65 Yathā Ahu Vairyo
2. For Rapithwan Geh
   65 Yathā Ahu Vairyo
3. For Uziran Geh
   65 Yathā Ahu Vairyo
4. For Aiwisruthrem Geh
   65 Yathā Ahu Vairyo
5. For Ushahin Geh
   65 Yathā Ahu Vairyo
6. For Khorshed Niyāesh
   103 Yathā Ahu Vairyo
7. For Meher Niyāesh
   65 Yathā Ahu Vairyo
8. For Māh Bokhtār Niyāesh
   65 Yathā Ahu Vairyo
9. For Aredvisur Niyāesh
   65 Yathā Ahu Vairyo
10. For Ātash Niyāesh
    65 Yathā Ahu Vairyo
11. For Hormazd Yasht
    103 Yathā Ahu Vairyo
    and 12 Ashem Vohu
12. For Ardibehesht Yasht
    65 Yathā Ahu Vairyo
13. For Sarosh Yasht Hādokht
    75 Yāthā Ahu Vairyo
14. For Sarosh Yasht Vadi
    103 Yathā Ahu Vairyo

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ONE HUNDRED AND ONE NAMES OF AHURAMAZDA

1.	Yazad	Worshipful or admirable.
2.	Harvesp-tavān	All powerful.
3.	Harvesp-āgāh	All knowing.
4.	Harvesp-khudā	Master of All.
5.	Abadah	Without beginning.
6.	Abi-anjām	Without end.
7.	Bune-stih	Root of Creation.
8.	Frākhtan-teh	Final End.
9.	Jamaga	Great Cause.
10.	Parjatarah	Best of all.
11.	Tum-afik	Purest of pure.
12.	Abaravand	Above all.
13.	Parvandā	In tune with all.
14.	An-aiyāfah	Unfathomable—cannot be understood.
15.	Ham-aiyāfah	All understanding.
16.	Ādaro	Most Righteous.
17.	Girā	All controlling.
18.	A-chem	Without cause.
19.	Chamanā	Cause of all causes.
20.	Safnā	Benefactor.
21.	Afazā	Helper.
22.	Nāshā	Dispenser of equitable justice.
23.	Parvarā	Sustainer.
24.	Iyānəh	Protector of Creation.
25.	Āin-āenah	Unchanging.
26.	An-ainah	Formless.
27.	Khroshidtum	Firm amongst Firm.
28.	Minotum	Invisible.
29.	Vāsnā	Omni-present.
30.	Harvastum	Most Supreme.
31.	Hu-sepās	Worthy of Praise.
32	Har-hamid	All helping

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33.	Har-nek-fareh	Best Auspicious Khoreh.
34.	Beshatarnā	Compassionate.
35.	Taronish	Destroyer of Evil.
36.	An-aoshak	Immortal.
37.	Farasak	Fulfiller of Wishes
38.	Pajoh-dahad	Creator of Good Nature.
39.	Khvāfar	Benevolent Judge.
40.	Avakhshiāeā	Generous.
41.	Abarjā	All bestower.
42.	A-satoh	Unconquerable.
43.	Rakhoh	All Energetic.
44.	Varun	Saviour.
45.	A-farefah	Undeceiver.
46.	Be-farefah	Undeceivable.
47.	A-dui	Without Dualism.
48.	Kāme-rad	Master of His will.
49.	Farmān-kām	His will is Law.
50.	Ākh-tan	Unique.
51.	A-faremosh	All remembering.
52.	Hamārnā	Reckoner.
53.	Sanāeā	Omniscient.
54.	A-tarsh	Fearless.
55.	A-bish	Above Suffering.
56.	Afrāzdum	Most glorious.
57.	Ham-chun	The same.
58.	Mino-stih-gar	Creator of the Astral World.
59.	Amino-gar	Creator of High Spirituality.
60.	Mino-nahab	Hidden in Spirituality.
61.	Ādar-bād-gar	Maker of smoke (gas) by fire.
62.	Ādar-nam-gar	Maker of vapour (water) by fire.
63.	Bād-ādar-gar	Maker of fire out of gases.
64.	Bād-nam-gar	Maker of water out of vapour.
65.	Bād-gel-gar	Maker of ashes (earth) out of gas.
66.	Bād-gerad-tum	Maker of air and earth.
67.	Ādar Kibarit-tum	Maker of fire out of stone.
68.	Bād-gar-jāe	Creator of wind.
69.	Āb-tum	Creator of water.

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70.	Gel-ādar-gar	Creator of fire out of earth (as in a volcano).
71.	Gel-vād-gar	Creator of gas out of earth.
72.	Gel-nam-gār	Creator of water out of earth.
73.	Gar-gar	Great artificer.
74.	Gar-o-gar	Granter of wishes.
75.	Gar-ā-gar	Creator of men.
76.	Gar-ā-gar-gar	Creator of all creation.
77.	Agarā-gar	Creator of four elements of nature.
78.	Agarāgar-gar	Creator of constellation of stars.
79.	A-gumân	Above doubt.
80.	A-zamān	Timeless.
81.	A-khuân	Sleepless.
82.	Āmasht	Clever.
83.	Fashutanā	Careful progressor.
84.	Padmāni	Just.
85.	Firozgar	Victorious.
86.	Khudāvand	Master of creation.
87.	Ahuramazd	Lord of creation and wisdom.
88.	Abarin-kohun-tavân	Lord of creation from time unknown.
89.	Abarin-no-tavân	The great rejuvenator.
90.	Vaspân	Lord of the Universe.
91.	Vaspār	All Giver.
92.	Khāwar	All Kindness.
93.	Ahu	Lord of life.
94.	Awakhshidār	Forgiver.
95.	Dādār	Creator of justice.
96.	Rayomand	Resplendent.
97.	Khorehomand	Brilliant.
98.	Dāvar	Dispenser of justice.
99.	Kerfegar	Master of Righteousness.
100.	Bokhtār	Redeemer.
101.	Frashagar	Resurrector.

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"O my parsi brothers! Your Prophet is not dead. He has not perished. He is watching over the religion that he founded: ever seeking to raise it from its present degradation, to give it back its lost knowledge, its lost powers. What nobler work for the Zoroastrian of today than to permeate his brethren with the ancient fire, to relight its blaze on the spiritual altar of their hearts? What nobler work than to study his own Scriptures, and to go forth and teach the ancient learning with the authority and power that can only be wielded, by men of the same faith with those he addresses. The fire is not dead; is only smouldering on its ancient altars, white hot are the ashes, ready to reburst into flames. And I dream of a day when the breath of the great Prophet Zarathushtra, shall sweep again through His temples, fanning the ashes on the altars of those ancient fanes, and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon light for the souls of men, one of the greatest religions of the world."

Speech by Mrs. Annie Beasant (1906)

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